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THE JERUSALEM
POST
MAGAZINE
FRIDAY, APRIL 1, 1977

Pessah 5737



هكذا من الأصل

We Are One



As we celebrate Passover,
we renew our dedication
to the vision of a life
of freedom and
dignity for all our people.

UNITED JEWISH APPEAL

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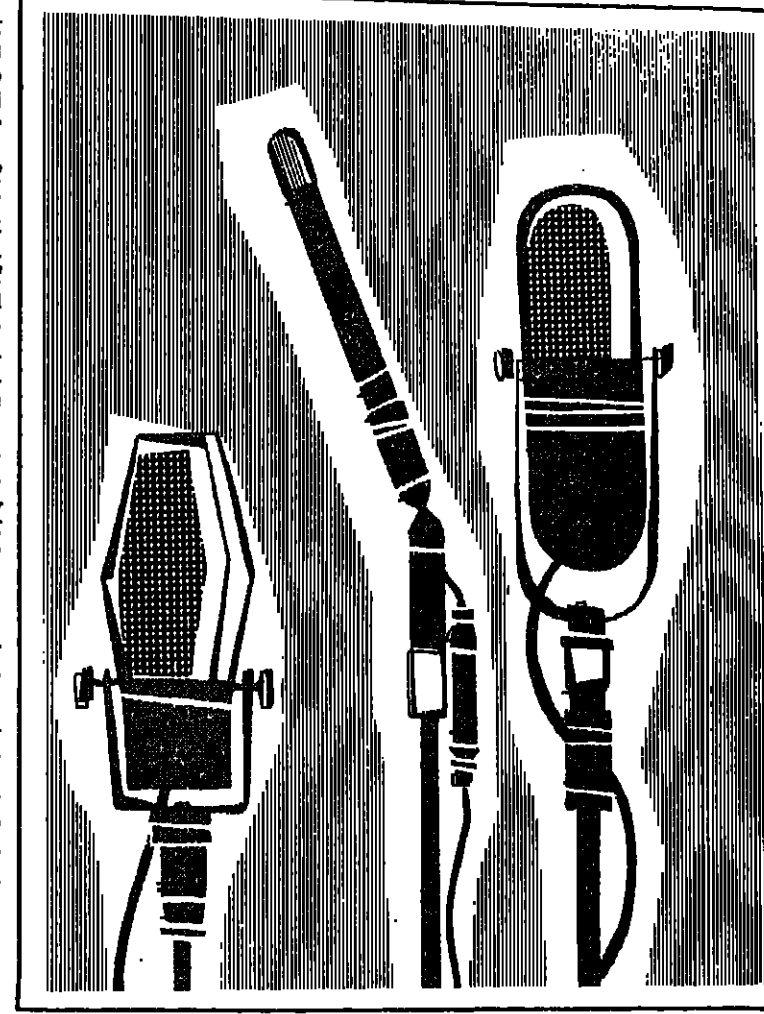
Irving Bernstein
Executive Vice Chairman

Chaim Vinitzky
Director General, UJA, Israel



هكذا من الأصل

REINFORCED OBFUSCATION



THE ELECTION campaign for the Ninth Knesset has been going full force for over three months now, with less than seven weeks to go, and it is becoming more and more difficult to put one's finger on what it is all about.

One thing it is all about, of course, is a naked fight for power and the division of the spoils that go with victory. But Israeli political culture, a subdivision of the Jewish one, has always shied away from lewdly naked Greco-Roman wrestling in the political arena. The fight for power must be properly clothed in the raiments of ideology and issues. In this election, as a continuation of the trend set in the last two, ideology has disappeared except for its vague sloganeering skeletons, and issues have become vague and muddled — in some cases, intentionally.

One problem is the bone-wearying and attention-eroding length of the campaign. The Knesset Election Law sets the date for normal elections on a Hebrew date some time between the end of October and the middle of November. Assuming an early September return from summer vacations, this has meant a two to two-and-a-half month campaign — even shorter if one subtracts the intervening high holy days.

The present five-month campaign was determined by Prime Minister Rabin's tactic of an early resignation, ostensibly over the issue of the *erev Shabbat* arrival of Israel's first P-15s (who still remembers that bit of arcane political history?). One effect of such an inordinately long political competition is that one's attention tends to wander from the main purpose and to focus on the sportive aspect of it all: which teams are scoring points; who is replacing whom on the field; and finally, who has won? The question of its purpose and, even more important, what it will all lead to, recedes into some vague limbo.

THE PARTIES themselves reinforce the obfuscation. Change is the catchword. The Democratic Movement for Change has become, in the space of four months, an unprecedented phenomenon in Israeli politics, building itself up from zero to the position of a major contender for power on the strength of its espousal of the catchword.

No slouches themselves, the traditional opposition party, the Likud, and the hoary government party, the Alignment, have also felt constrained to genuflect before this goddess. All the parties, large and small, have been engaged in a frenetic competition to gain possession of this elusive factor, which soothsayers promise will guarantee victory on March 27.

The DMC has incorporated the principle of change in its very name. The Alignment is all set to field a Knesset list intricately engineered to include the new faces of professional young leaders, professional women (no *double entendres* intended), professional Sephardim and professional representatives of development areas so as to bring about at least a 50 per cent change in the realistic part of its Knesset list, if not among its prospective ministers.

The Likud, the most conservative party in this regard in the past, is apparently relying on professional public relations services to mount a full-page advertising campaign, rare for its in-anities, stressing that it, and it alone, holds forth any prospect of change.

Even the Independent Liberals and the National Religious Party have braved the dangers of internal warfare to mount largely new lists for the Knesset.

The question of change from what seems to be suddenly so clear to all our politicians that it is not even worthy of debate. Change from everything that has bedeviled Israel in these trying years. The question of change to what has proven so potentially embarrassing to these same politicians that every attempt has been made to discourage campaigning around real issues.

THE INITIAL noises on Middle East policy to come out of the new Carter Administration should have served notice on all the political leaders concerned with foreign affairs that the real issue is not what Israel's policy should be if and when the Messiah comes and the Arabs are ready for real peace. The question is, what will Israel's post-election leaders do when a major international campaign is mounted to induce her to make major concessions in return

pressive leadership capable of persuading large sectors of the population to adopt essential self-restraint and imposing compulsory controls on the recalcitrant minority.

Articulating such a view, it is universally felt in the political community, is as sure a formula as one could think of for losing votes.

One of the proposals for structural reform has already had an initial try out, with spotty results. The DMC, true to its promises, has selected its Knesset list by means of a "super-democratic" system whereby its total membership directly elected and ranked all its representatives. It would be fatuous to claim that this exercise in democracy has served to enhance the new party's image in the eyes of its potential electorate or that the results have brought to the fore more impressive candidates than could have been expected from the traditional and less "democratic" nominating processes.

It is similarly difficult to point to any major, or minor, breakthrough resulting from the "democratization" of the candidate selection process in the Labour Party. Or in the ILP or the NRP for that matter.

Judging by media reactions to all these dramatically competitive events, it would seem that the pragmatic Israelis are more concerned with actual results than with the procedures through which they are obtained.

In the background of all this confusion, several points stand out with growing clarity: the personalities of the party leaders will focus on competition between large parties — three rather than two in the past — with the myriad small parties receding into marginal importance; the parameters of coalition-building after May 17 will change.

THE ACTUAL MAKE-UP and ranking of candidates on the parties' lists are of vital importance to the candidates themselves, their families and friends and immediate hangers-on. The electorate at large, and especially the unprecedentedly large floating vote, will be swayed to a very large extent by an assessment of the personalities of Yitzhak Rabin, Menachem Begin and Yigael Yadin, and the very few men in the top leadership positions immediately behind them.

All these men are problematic to their respective election managers. There is hardly a person in the Alignment who does not consider the Rabin Government's performance over the past three years a disappointment, to resort to an extreme understatement. It is difficult to remember another case in which a new government began its term in an atmosphere of such universal goodwill only to have frittered it away by poor leadership and internal dissension.

The Alignment's campaign will accordingly resort to a strategy of comparison: Rabin is not perfect but is certainly to be preferred to the threat of a Begin or the dangers of an untied Yadin. Besides which, the argument goes, Rabin did not control his party and cannot, therefore, be held responsible for its failures in the last three years. Unmentioned is the fact that even after his election last month, Rabin still does not control his party.

The Likud is just as bedeviled by the personality of Menachem Begin. Of the three effective pretenders to the premiership, he is the only truly charismatic figure. The trouble is that the experience of 28 years and eight campaigns has tended to indicate that Begin's charisma repels more voters than it attracts. The Likud's strategy is thus being based on a PR campaign which stresses Begin's personality and stresses the Likud as the only large party realistically able to bring about the change that the electorate yearns for.

Yadin has so far not succeeded in projecting himself to the electorate as a potential prime minister and remains an enigma, and, what is particularly worrying to the DMC, a pale enigma, at that. This is due partly to the narcissistic involvement of the DMC with its internal processes, but one of the major points to watch during the coming seven weeks will be whether, and how, Yadin does come over.

THE PUBLIC OPINION polls being conducted for three Hebrew dailies differ in their detailed findings but agree on the prospect of a three-sided race between the Alignment, the Likud and the DMC, with the other parties becoming smaller than ever.

The importance of this prediction, regardless of the exact results of the elections, is that it changes the possibilities of coalition-building after May 17. In the past, election results have always made it impossible to form a coalition without Labour; and Labour has always rounded out its coalition majority by the addition of the NRP, with the ILP or another small party to balance the NRP. The interim polls seem to indicate that these three parties, and even the addition of another splinter party or two, will be insufficient to provide a majority for a new labour coalition.

For the first time ever, four coalition alternatives are within the realm of the possible: Alignment-DMC; Likud-DMC; Alignment-Likud; and Alignment-DMC-Likud.

Without going into a detailed analysis of these different permutations at this early date, the common denominator of these possibilities is the likelihood of a protracted and nerve-racking coalition negotiation process.

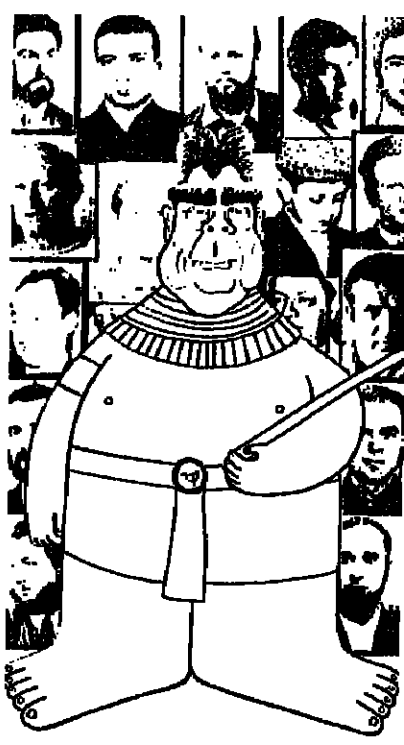
This likelihood is reinforced by one additional factor. Party loyalty has declined to new depths in the two major political blocs and is an unknown factor in the motley DMC crew, with major issues cutting down the middle of the parties even more than they differentiate between them.

In such a situation, the possibility of post-election splits in the Alignment, the Likud and the DMC, and the coming together of the resulting factions into a number of hitherto unthought-of combinations, is not beyond the realm of the possible, or the probable.

A happy Passover to us all. □

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Cover: The Russian Pharaoh and a few of the thousands of his captive Jews. (Kirschner)

ALYAH & ABSORPTION INFORMATION COLUMN

Successful absorption is a key to increased aliyah. The Ministry of Immigrant Absorption and the Jewish Agency are presenting this column as part of a series of articles designed to provide olim with information in various fields: practical advice, reports on changes in regulations, employment and housing opportunities, and stories of olim now absorbed. It is obvious that the column will not be aimed at the same reader each time. The column is written by a staff of freelance writers, most of them olim. The views they hold are their own.

We are hoping that enough interest in this effort will be generated to encourage reader responses, which will allow us to tailor the content to demand.

It is not our intention to receive and reply to specific complaints of olim, but we will select problems encountered as subjects for future articles.

HOUSING IN ISRAEL

Part III

Most new immigrants find that living in a cooperatively-owned apartment building (*bayit meshutaf*) involves a major adjustment. If you reside in or are interested in buying an apartment in a *bayit meshutaf* — by far the most common form of housing in Israel — you would do well to become familiar with the laws regarding registration and administration of cooperatives.

A great deal of cooperation between apartment owners is required to manage the financial affairs involved in the proper use and upkeep of common property and to protect the rights of each individual owner while not infringing on those of others. An awareness of the laws regarding the management of the *bayit meshutaf* can do much to lead to peaceful coexistence (*shalom bayit*) among neighbours — so crucial in enabling you to live comfortably in your own home.

The Real Estate Act of 1989 provides instructions for the ad-

ing, business or any other use.

Bayit Meshutaf (apartment owner) — one in whose name the apartment is registered or a tenant who leases the apartment for more than twenty-five years.

The Constitution

The *bayit meshutaf* must be administered according to a constitution that has been registered in the *Tabu*, which stipulates the rights and obligations of apartment owners with regard to the cooperative. All present and future owners must abide by this constitution.

There is a standard constitution used by most cooperatively owned apartment buildings in Israel. You can check with the Land Registration Authority to see whether your building is registered with this constitution or a special one. It is wise to check this before buying a new apartment in case there are terms by which you would be unwilling to abide or which would affect the value of the property.

Apartment owners may draw up a new constitution or amend an existing one with the consent of the owners of two-thirds of the common property, provided that this does not infringe upon the rights of individual owners or thrust upon them, without their consent, obligations, charges or fees not specified in the law.

Bayit Meshutaf — a building which has two or more apartments and is registered in the official registry (called *Tabu*) for *batim meshutafim* with the Land Registration Authority.

Rechush Meshutaf (cooperatively-owned or common property) — all sections of the *bayit meshutaf* except those registered as apartments; especially the land, roofs, outside walls, foundation, stairways, elevators, shelters, central heating or hot water equipment, etc. that are used by all apartment owners or the majority of them even if the common property is located within a specific apartment (as in the case of certain pipes).

Dira (apartment) — a room, or a suite of rooms which are intended to be used as a separate dwelling.

The General Assembly (*Asifa Klalit*)

The constitution sets forth the procedure for calling general meetings of all the apartment owners and when they should be called. If the meeting is not called according to the building's constitution, the Superintendent of the Land Registration Authority has the right to set a date on which the meeting will be held. (According to the standard constitution, a meeting must be called at least once a year.)

Generally, decisions that do not change the actual rights of apartment owners may be made according to a majority vote at the

general assembly. These include such things as use of common space (baby carriages in the stairwells, parking spaces, storage room, shelter, etc.) maintenance and acquisition of common property (cleaning, gardening, garbage cans, mailboxes, etc.) and use of common equipment (hours of running central heating and/or hot water).

Each building must have a book in which all decisions legally made at the general meetings are recorded. All recorded decisions are incumbent upon all apartment owners, whether or not they participated in the general meeting, and whether they owned the apartment at that time or acquired it later. The house committee is responsible for implementing such decisions.

A resolution may be changed by a majority vote at a subsequent general meeting. A monthly tenant does not have the right to vote at general meetings of all the owners.

Can you vote if you are unable to attend a meeting? Yes, you may delegate someone with the authority to represent you and vote for you.

The Vaad Habayit

Each *bayit meshutaf* must have a representative body to run the affairs of the building, generally referred to as the *vaad habayit* (house committee). It operates according to the building's constitution and attends to the day-to-day administration of the building's affairs. Implementing decisions made at the general meeting. It represents all the property owners in all matters dealing with the normal administration of the *bayit meshutaf*, and is authorized to negotiate, enter into contracts and represent the owners in a court of law.

Division of Common Expenses

The division of expenses for cleaning and maintenance, and the acquisition of new equipment is clearly set forth by law. The rate of payment of each owner is to be

הגדה של פסח

THE ACCOMPLISHMENTS of the blind in various walks of life are a never-ending source of amazement. When the area of achievement is that of the printed word, we can only marvel at the ability and sheer will-power needed to overcome the handicap.

Eliezer Katz, now a resident of French Hill in Jerusalem, was born with normal sight in Rajgrad, near Bialystok, in Russia-Poland. In 1926, at the age of 18, he came to Eretz Yisrael as a member of Hehalutz. (This was the tail end of the Third Aliya; the petit-bourgeois Fourth Aliya had already begun.)

He worked at all the back-breaking tasks performed by the young pioneers of the day: he quarried rock in Jerusalem, planted orange groves in Rehovot, and drained swamps and planted eucalyptus trees around Hadera. The blow fell in 1944. By now he was married, living in Jerusalem, and on the administrative staff of the Hebrew University on Mount Scopus. One day, as he was about to enter the university library, a powerful gust of wind released the vertical iron shutter at the threshold, and Eliezer was struck on the forehead. He lost the sight of his right immediately; three years later, after a number of unsuccessful operations in the U.S., he lost that of his left eye too.

At first he thought of becoming a counsellor to the blind, and to that end he took courses given by the Jewish Guild for the Blind at Ann Arbor, Michigan. But then he was smitten with the ambition to

MAN, METALS, TIME AND TREES

In the years since he lost his sight in 1947, Eliezer Katz has completed four volumes of a unique concordance to the Bible. Post reporter Aryeh Rubinstein meets the blind Jerusalem scholar and learns of his staggering achievement and methods of work.

compile a unique type of Bible concordance, and this became his life's work. He started on the project in 1951, and completed the first volume, which covers the Pentateuch, 12 years later. This was followed, in due course, by three more volumes, devoted respectively to the Former Prophets, the Latter Prophets, and the Hagiographa.

KATZ RISES each morning between 4 and 5 o'clock, and puts in 15 or 16 hours of work before calling it a day. His main tools are the Braille editions of the Hebrew Bible (published by the Jewish Braille Institute of America) and of the American Standard Revised Version (published by the American Bible Society).

He first reads the Braille text; he then punches on a Braillewriter — an index card for each word he plans to use. At a later stage he transfers the information from the Braille cards to copy paper, at this time using ordinary English and Hebrew typewriters.

His Jerusalem-born wife Rachel modestly disclaims any share of the credit. But she is in fact responsible for the vocalization of the Hebrew words and, in the nature of things, all the odds and ends fall into her lap.

In what respect does Katz's work differ from the usual concordance? His title hints at the answer: *A Classified Concordance to the Bible*. It is not a concordance of words, or of word families, but of subjects.

The second volume, for instance, contains 57 different subjects. To note just a few: animals, cities and places, colour and form, commandments, family, God, grain, journeys of the Children of Israel, man, metals, musical instruments, time and trees.

Let us take the subject "man" to illustrate what is done. Katz breaks it down into five sub-divisions, one of which is, "Disposition, character, and by-name." Under this head there are 159 different terms and 170 chapter-and-verse references.

Here are some of them: baldhead, barren, base fellow, champion, children of iniquity, chosen of Jehovah, drunken, eunuchs, fair damsel, fat man, fool, Jehovah's anointed, left-handed, lusty man, mad fellow, merciful, mighty, Nazirite, prudent in speech, stricken in years, troubler of Israel, uncircumcised, virgin, worthless fellow.

You consult the usual concordance when you know a word and want to know where it appears. You consult Katz's work when you have forgotten, say, the name of a particular weapon mentioned in the book of Joshua. Reference to the subject "War, weapons, and men of war" enables you to find "javelin" (viii, 18) in less than a minute. Or if you are interested in knowing the names of all the musical instruments listed in II Samuel, a quick look at that subject reveals castanet, cymbal, harp, psaltery, timbrel, and trumpet. In short, this is really a combination of concordance and thesaurus.

THE WORK is bilingual, every item appearing in Hebrew and English. The right-hand column of each page is in Hebrew, the left-hand in English. But since the entries in each language are arranged in alphabetical order, they will rarely appear on the same line. To facilitate comparison of the Hebrew and English, a cross-reference is given in parentheses. Thus, in the page shown here, Hebrew item 78 — *ha-venayakir* — carries a cross-reference to English item 59.

For the student of the Hebrew language, the Concordance is invaluable, showing as it does the development of the language from the earliest books of the Bible to the latest.

As Prof. Chaim Rabin, of the Hebrew University, says in his foreword to volume 3: "By juxtaposing passages on cognate subjects from distant parts of the Bible, the Concordance at times throws unexpected light on certain expressions." And he adds: "The medieval Jewish commentators often succeeded in throwing light by comparison of such distant passages, thanks to their wonderful familiarity with the text: Eliezer Katz's book can turn each of us into his own expert commentator."

Although Katz is now 70, he is not planning to retire. He is hard at work revising and expanding the first volume. And after that he would like to put out a new edition, four volumes in two. That, he thinks, would make the Concordance much more useful. □



Kosher butcher on the Avenue de la Liberté near the Great Synagogue, on a Sunday morning when most shops are closed for the weekly day off.

(Photo: Daniella Saltz)

NEXT YEAR in Jerusalem, perhaps, but there are still about 5,000 Jews left in Tunisia, roughly 3,500 of them in Tunis, the capital. I increased that number fractionally last Passover.

A few days before the festival began, I visited the community centre and school behind the Great Synagogue. These buildings are, ironically, situated between the thoroughfares "Rue de Palestine" and "Avenue de la Liberté."

A flurry of activity on the ground floor indicated where *matzot* sales were in progress. The wafers were round, with scalloped edges, and decoratively perforated. Thicker and less crumbly than the plain ruled squares available in Israel and North America, they tasted inexpressibly sweeter.

Although these *galettes* were imported from France duty-free, they still cost \$1.30 per package. The import privileges are applied for and granted on an annual basis. When the *matzot* arrive, community notables call on President Bourghiba and other high government officials to thank them with packets of the unleavened Passover bread.

Haroset, *haggadot*, and *kasher le-Pessah* wine were on sale upstairs. *Matzot* used to be made in Tunisia until 1967, when the factory was destroyed. But *matza shmura*, whose production is carefully supervised from the grain harvest on, is still prepared in the country. Some comes from Djerba, an island paradise nearly 600 km. south-south-east of Tunis, to be the Island of the Lotus — *Maters of the Odyssey*.

The Jewish community there claims its origins in the Babylonian Exile. Formerly, La Ghriba, the main synagogue of Djerba, was the goal of pilgrims from across North Africa on *Lag B'Omer*. Now only Tunisian Jews make the trip. The rest of the year it is a stop on the standard tourist itinerary around the island.

I was fortunately able to witness the preparation of *matza shmura* somewhere in Tunis. In the corner of a rather dark room sat a woman patiently kneading flour and water. The next room, by contrast, was organized frenzy. Laughing and chattering teenagers, mostly girls, crowded around a long table, frantically rolling out balls of dough into thin, round sheets, presided over by a sweetly-smiling *rebbitzin*. The noise level was deafening.

The sheets of dough were then whisked into the next room on rolling pins, like so many Salvador Dali clocks. There, young boys rapidly perforated them with serrated pastry-cutting wheels. A long pole frequently emerged from a small side-room to take the *matzot* for baking. At the other end of the wooden rod stood a bearded *Lubavicher rebbe*. As he deftly wielded the *matzot* in and out of an open oven, he asked, "Sprechen Sie Yiddish?" "Ioh fersheke Nishe Yiddish." End of conversation.

I HAD no time to recover from the contradiction of an Ashkenazi *rebbe* among the Sephardi Tunisians, for I was hurried off to the next stop on my cook's tour of the Jewish pre-Pessah subculture. This was a bakery where *kasher le-Pessah* cakes were prepared. Wonderful aromas drew me to the door, behind which sat two men cracking open and inspecting hundreds of eggs. Those with specks of blood on the yolks were rejected. One man was a Jew and

SEDER IN TUNIS

The once-flourishing Jewish community of Tunisia is a very shrunken one, and many of the young people who still remain are planning to emigrate. DANIELLA SALTZ describes a Tunis seder she attended last year.

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the other — like all the rest of the bakery workers — was an Arab. *Erev Pessah* itself, I first went to the Great Synagogue for services at sunset. The congregants crowded into the small side chamber which is also used for Friday night prayers. The few women present sat on a bench along the side and on chairs in a recessed area behind it; there was no curtain or screen. Most of the women of the community, like their counterparts all over the world were putting the finishing touches to the seder meal.

I left the synagogue with one of the many families that had invited me to join them that evening. There were other guests too. On the table was a bottle of Carmel Avdat wine that had come by some roundabout route from Israel. We shared this and then proceeded to the plentiful Tunisian white (not as good as the Carmel) and red Passover wines. The red wine was mixed with a heavy, olive-drab purée of grape pulp, a combination that was delicious and refreshing.

Many of the customs were unfamiliar to me, largely because this was my first Sephardi seder. For example, a big, woven straw basket was used instead of a seder plate to hold the traditional symbolic foods. The three *matzot* in the basket were *matzot shmura* from Djerba. The rest of the *matzot* that evening were the French imports. No ransom game was connected with the hiding of the *afikoman*. The "bitter" herb brought out. It contained apples, tangerines, the ubiquitous oranges, and *bergamot*, yellow,

haroset was a very liquid mash in which the flavours of dates and rose petals predominated.

We chanted the Passover story together in a vague semblance of unison. The four questions were asked not by the youngest present, but by everyone together. And we reclined to the left at the appropriate query. After each of the ten plagues was named, the head of the family spilled red wine towards a basin. Simultaneously, his wife splashed water from a bottle onto the wine before it hit the tub.

We then put the *haggadot* aside and were ready for the feast. First, dishes of salads were placed along the centre of the table. I sampled the garlicky peppers in oil, the tart pickled turnip slices, a tangy courgette and potato combination, salty chunks of cucumber, a cooked carrot dish and fresh fennel. The other salads were out of reach.

Next came overflowing dishes of *m'souki*, a Passover specialty something like *cholent* but with more interesting seasonings. It was a tasty stew of meat, beans, greens, and a thick slice of meat mixture stuffed into derma. I couldn't finish it and doubt I was expected to, since another "main dish" holiday special followed.

This was *fad*, cut-up liver accompanied by a slice of derma filled with an egg and *matza* concoction, all swimming in a savoury sauce. After we had completed the seder rituals, a huge bowl was brought out. It contained apples, tangerines, the ubiquitous oranges, and *bergamot*, yellow,

tangerine-shaped fruit that tasted like sweet, perfumed lemon. Table talk was lively. How would a recent new law on foreign currency holdings affect Tunisian Jews? The consensus — not very much, since the millionaires of the community had already emigrated. Conversation naturally turned to Israel — the security situation, government policies, the West Bank.

At the beginning of the evening, we had all agreed on French as the common language, since most did not speak Hebrew. But, unfortunately, the livelier discussions became, the more they tended to lapse partially or totally into Tunisian Arabic, so I couldn't follow very well. Otherwise, they pilled me with questions, told anecdotes, and caught up on the doings of friends and relatives — just like at any other seder.

Throughout the meal, I was strongly aware that I was witnessing the last generation of Jews in Tunisia. The Jewish community in Tunisia has had a long and prosperous history, going back to the sixth century B.C.E., according to the Djerbans, and certainly to the Roman conquest of Jerusalem. In a north-western suburb of Tunis there is even a Jewish cemetery dating back to the first century, C.E.

The thought that in the not-too-distant future, a seder like this might well be a thing of the past in Tunisia, was somewhat saddening. The young people were quite convinced that they had no future there and would leave. About 80 per cent of the Tunisians who leave the country resettle in France, the rest in Israel.

The midnight hour was fast approaching. We were satiated with food, saturated with wine, and surfeited with goodwill and a feeling of *kol Yisrael heverim*. The head of the family was by now reclining on a couch. It was time to depart. *Be-shana ha-ba'a b'Yerushalayim!* □

Congregation Kehilath Israel of Newark Yeshivah Center dedicated

Alon Shevut in the Bronx Bloc in the Hebron Hills. In 1961, Congregation Kehilath Israel, the finest synagogue and one of the oldest (more than a century old) in New Jersey, built a new 1,100-seat synagogue building at a cost of \$750,000.

Only nine years later, a change took place in the neighborhood in which Kehilath Israel was situated. As a result, the membership moved en masse to the suburban areas of Essex and Union Counties. Daily worship at the synagogue virtually ceased, and the main gatherings there were now on Sabbaths and the High Holy Days, which ultimately ceased, too.

Mr. Stein called an emergency meeting of the congregation to discuss the future, and it was decided to sell the synagogue and go elsewhere. In 1969 the synagogue was sold, and the "elsewhere" was picked: Israel. Not that Kehilath Israel did not receive many tempting proposals for investing its assets in Jewish institutions in America. "But we decided on Israel," Mr. Stein says, "out of our great feeling of responsibility to the Jewish People's old-new homeland. And we decided to come to Israel in the form of perpetuating the name of Congregation Kehilath Israel by creating a yeshivah-synagogue here."

From Israel, too, many proposals were received from many institutions, and in May, 1972, Mr. Stein and his committee came to see: for themselves. Here, Mr. Stein says, "we fell in love with the leaders of Yeshivat Har Eitzion and the idea they represent."

They met with the heads of Har Eitzion: Rav Yehuda Amital and Rav Lichtenstein; Moshe Meiselman, Chairman of the yeshivah's Executive; and Dr. Meyer Brayer, Executive Director. This was followed by a meeting with



Sam Stein, President, Congregation Kehilath Israel of Newark, New Jersey, U.S.A.

Dr. Zerah Warhaftig, Religious Affairs Minister, and then with Dr. Yosef Burg, Interior Minister. At Dr. Burg's suggestion, Rav Lichtenstein, who was present, drew up a statement aimed, mainly, at answering a crucial question put by Mr. Stein, as President of Congregation Kehilath Israel: "Why should we go into the wilderness?" — for the Eitzion Bloc then was not yet the magnificent semi-urban centre it is now well on its way to becoming, with two kibbutzim (Kfar Eitzion and Rosh Tzurim); an industrial moehav (Elazar); the growing town of Alon Shevut in which Yeshivat Har Eitzion is situated; and more to come.

"We were given a good and interesting answer," Mr. Stein recalls. This area, the Kehilath Israel leaders were told, will be the fortification for Jerusalem (recalling what the late Prime Minister Ben-Gurion said in 1948, that the valiant stand of the Eitzion Bloc defenders in the War of Liberation, in which 250 of them fell, had saved Jerusalem). Mr. Stein was especially moved by the words of Moshe Meiselman, an Eitzion Bloc survivor of the 1948 war, who is also Chair-

man of the Alon Shevut Association that is carrying out the development of the entire area. Mr. Moskovitch had pointed out that the Eitzion Bloc "lies on the path of the Patriarch Abraham had taken his son Isaac, at God's command, to sacrifice him at Mount Moriah in Jerusalem. Along this way, too (at nearby Beit Zaur and Beit Zechariah), Maccabean heroes fell defending Jewish freedom against the Greek oppressors, and right here, in the Eitzion Bloc, 250 Jews fell in defense of their people and homeland in 1948. (Since, 11 Yeshivat Har Eitzion students have fallen in defense of the homeland, 8 in 'path of sacrifice' now let this 'path of construction' become a 'path of construction'."

And this it has become — with the generous help of Congregation Kehilath Israel of Newark, New Jersey, under the leadership of Sam Stein and his Board. Their visit in 1972 was culminated by the signing of a contract with Yeshivat Har Eitzion. Under that contract, Congregation Kehilath Israel has delivered \$210,000 for the construction of the new "Yeshivah Center" bearing its name, and additional thousands of dollars over the years for the yeshivah's daily maintenance and operational budget; has created a \$75,000 trust fund whose income will go towards the yeshivah's operation and maintenance; shipped its 81 Torah Scrolls to Israel, of which six, plus all of the synagogue's Torah apparatuses — nine crowns, 24 sets *hayotim*, and 12 breastplates — have gone to the "Congregation Kehilath Israel of Newark, New Jersey Yeshivah Center" in Alon Shevut, and the remaining 25 Torah Scrolls have been distributed to nearby synagogues by the Religious Affairs Ministry. Furthermore, all of Kehilath Israel's memorial plaques have been installed at the "Yeshivah Center."

The "Yeshivah Center" includes the *beit midrash* in which the Yeshivat Har Eitzion's 288 students can study and conduct their prayer services; a library; and a complex of smaller classrooms and study-halls.

At the dedication ceremony, Judge Navor was given the honor of introducing Mr. Stein to deliver his response to the tributes paid him and Congregation Kehilath Israel by President Katz, Israel's Chief Rabbi, and the heads of Yeshivat Har Eitzion. Judge Navor announced:

"In appreciation of Mr. Stein's devoted and inspiring leadership as President of our congregation for the past four decades, it was decided that the 'Yeshivah Center' building shall be officially known as: 'Congregation Kehilath Israel of Newark, New Jersey, U.S.A., Yeshivah Center, Sam Stein, President.'"

(Adapted)

هكذا من الأصل

FEW OF THE thousands of people who are spending these first days of spring on one of Israel's beaches realize how much time, effort and money go into ensuring that they will be safe from attack.

Few of the hundreds of thousands who go to sleep each night in one of Israel's coastal cities know that while they lie snugly between their sheets, somewhere out in the dark there is a crew aboard an Israeli naval vessel, attempting to make sure that an attack like the one on the Savoy Hotel in Tel Aviv two years ago — which claimed almost a dozen lives — does not happen again.

Since the Savoy attack, Israel has invested much thought in how to seal off the country's long maritime borders from terrorist and naval assault. While it is fully realized that it is not possible to seal the coastal borders hermetically, the Navy has adopted an interlocking radar pattern along the entire length of the Mediterranean shore — backed up by aerial and sea patrols. The system is so efficient that in an exercise last week, a radar station in the north instantly picked up a barrel which was thrown into the sea three nautical miles from the coast.

The station noticed the object in the water only seconds after sailors on the Dabur-class patrol boat I was on purposely threw it overboard in order to test the alertness of the radar crews on shore. Once pinpointed on the radar screen, a smooth machine went into operation, a well-armed ship being dispatched to the exact spot within minutes.

THE ABILITY of shore radar to pick up a barrel at five kilometres did not come as a surprise to the men at sea. They claimed that much smaller objects — even something as small as an infiltrator's head protruding from the water — can be picked up by a series of electronic eyes that Israel has placed at strategic points on land and at sea.

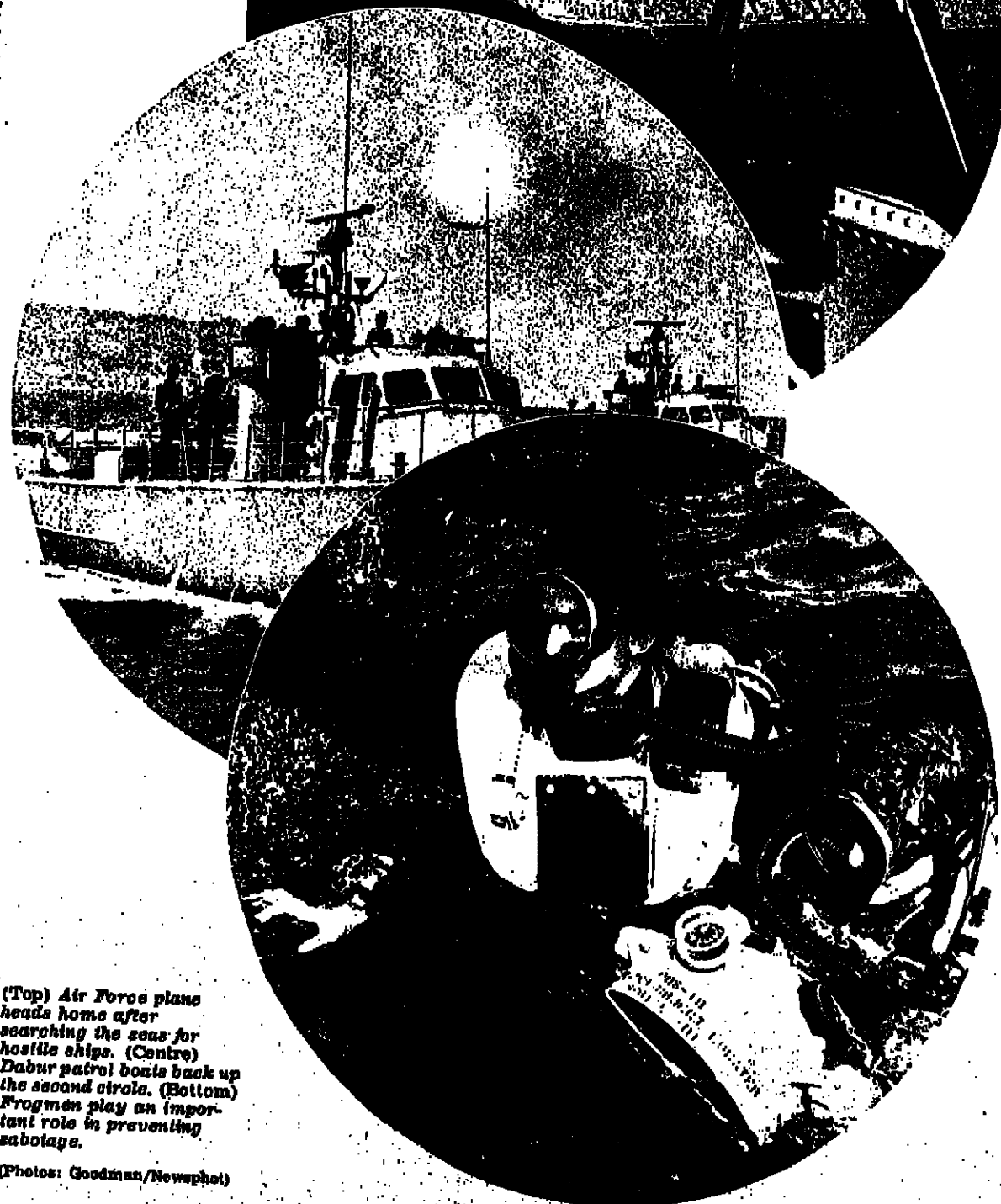
"While the word 'never' is a big word," one senior commander told me last week, "we are confident that it is virtually impossible for the enemy to penetrate our defences, either above or beneath the waves."

The outer circle of Israel's shore defences is based on huge, long-range radar installations spread along the Mediterranean coast. They are backed up by daily flights of spotter aircraft which comb the seas as far as 50 miles away from shore, identifying ships approaching Israel's ports and informing shore stations of all other sea traffic in the region. The aerial patrols and long-range radar are backed up by a third component — the constant presence of Saar-class missile boats patrolling well outside Israel's territorial waters, armed and ready to deal with any potential threat well before it reaches Israel territory.

THE OUTER circle is intended primarily as an early-warning system. It is meant to keep tabs on the movement of ships sailing in the direction of Israel, and to allow Israel to question the masters of these vessels, if there is any doubt as to their identity or intention, before they could possibly present a problem.

The outer circle is coordinated with a second series of land-based radar systems of varying range, which scan Israel's territorial waters day and night. They also keep a close watch on potential en-

The Israel Navy uses interlocking radar systems, aerial and sea patrols and frogmen to guard the country's coasts against surprise enemy attack. Post Military Correspondent HIRSH GOODMAN talks to the men who are trying to create air-tight shore defences.



(Top) Air Force planes heads home after searching the seas for hostile ships. (Centre) Dabur patrol boats back up the radar. (Bottom) Frogmen play an important role in preventing sabotage.

(Photos: Goodman/Newsphoto)

try points along Israel's shores for terrorists leaving from bases in Lebanon, or approaching Israel in small, fast craft, dropped overboard from a ship several miles out at sea. (Last Rosh Hashana, five terrorists used a Turkish vessel in this way and landed on the Tel Aviv beach. Fortunately, for reasons that are still not entirely clear, the five decided to limit their activities once they had landed to distributing cigarettes and whisky to curious onlookers on the beach. They had apparently lost their nerve and dumped their weapons overboard before reaching the Tel Aviv Marina.)

THE 3 CIRCLES

enemy may try to infiltrate, are great. But they get the job done. For obvious reasons, the Israeli Navy is reluctant to talk about the specific measures it has adopted to ensure the safety of the country's ports, or to elaborate on the role of its frogmen. It is known, though, that through a combination of electronic, optical and audio sensors, members of the elite Harbour Protection Division hope to be able to pick up any attempt at underwater sabotage before it takes place.

It is also known, however, that they do not rely only on these devices. Day and night, young men are probing the murky depths to assure the safety of vessels in Israeli ports. The task is a thankless one.

"In our business," says a senior officer in charge of the unit, "we have to think of every potentiality. The slightest oversight can end in a disaster."

Not only does he have to keep every possible move by the enemy in mind, but he also has to keep his men on the alert. It is difficult to ensure that the men do not become less attentive when, after weeks of routine work, they still come up with nothing. A mine as small as a flat is hard to find when hidden among the algae and barnacles found on the keel of almost all sea-going ships.

The task demands tremendous concentration. It has to be carried out regardless of the boredom, the cold, and the other factors which affect the young frogman on his rounds under water.

IN ORDER to ensure alertness the commander uses dummy mines. Never, he claims, have his men passed one up. He also uses frogmen from another unit to stage surprise "attacks" on the ports. According to him, the "other side" lose consistently.

While underwater conditions are difficult, life aboard one of the small Dabur-class boats is no picnic either. Tossed about by the waves, the crew of eight spend hours chasing after anything that even remotely resembles a possible target. Nine times out of 10 it proves to be a false alarm — either a piece of driftwood or a large gull. But each approach is carried out as if it were the real thing.

The captain of our boat was Segen Yehuda, who looked hardly old enough to drive a car. Yet he seemed to be familiar with every inch of the area we patrolled. He knew the tides and the winds. He knew the peculiarities of the sea at certain spots, and he knew each motion of the waves. He had the total respect of his crew and could extract their full co-operation under conditions which I considered impossible.

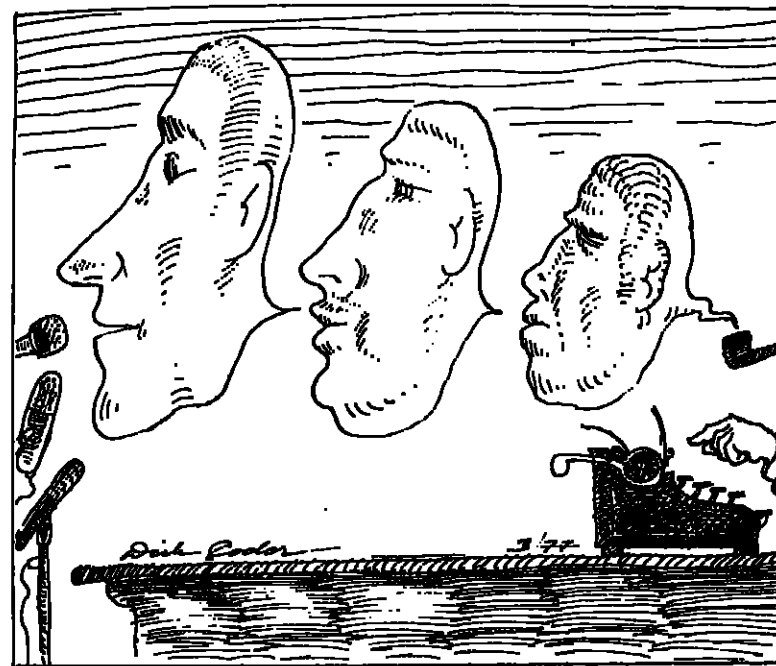
HERE AGAIN keeping the men alert becomes a problem. But alert they were, knowing that they constitute an important link in a chain of defence which, if broken, could result in tragedy.

Despite the almost inhuman efforts of the Navy to ensure that Israel's coast is safe from attack, there is no guarantee that the Savoy or the Tel Aviv Marina incidents cannot happen again.

No system is infallible. There are always loopholes and there is always the possibility of human failure. But it is comforting to know that the Navy has taken practically every conceivable precaution against surprise attack. Should the "impossible" happen, there will almost certainly be those who, from the comfort of their armchairs, will say that we could have done more. □

The Ghostwriters

"No one is going to tell me what to say," Ben-Gurion said, after two of his aides tried to tone down a speech. But other Israeli leaders have relied on the phrase-making abilities of their ghostwriters. The Post's SHALOM COHEN discusses the craft.



THE VOICE is the voice of the leader, and the hands are the hands of the ghostwriter. Though the ghostwriter is elsewhere accepted as a natural fact of public life, our own political leaders still treat this appurtenant aid as a dark, embarrassing secret. The ghostwriter can't become ghostly enough. Ben-Gurion didn't have a ghostwriter.

Eshkol was the first at that level to use one — evidence of his commonsense recognition of his own limitations. Ben-Gurion wrote everything out in laborious long-hand. On the rare occasions he did resort to a ghost, for a speech in English, he was helped by the late Ya'acov Herzog and Avraham Avihai (then Syd Appelbaum) who also "did" for Eshkol.

Once, Avihai reminisces, he prepared a long speech for B.G. for a Bonds conference in Washington. "I told Yitzhak Navon the Old Man wouldn't use it," Ben-Gurion did, but for some obscure reason changed one word: instead of "revival of the Jewish people," he used "resuscitation."

We have all heard official interpreters "improve" translations on the spot "for the good of the cause." At a meeting with American immigrants, Ben-Gurion launched on one of his periodic attacks on "the Zionists." The speech was prepared, and Herzog and Avihai, after consulting Teddy Kollek, did some toning down. The Old Man read a couple of sentences, crumpled up the pages, and muttered, "No one is going to tell me what to say."

Levi Eshkol, as Finance Minister or Prime Minister, just couldn't say no when asked to address some gathering, local or foreign, especially Jewish groups from the Diaspora. But it was totally unnatural for him to keep to a text.

There was that sadly famous episode of Eshkol bumbling in his nationwide broadcast in the tense days on the eve of the Six Day War. This speech was ghosted almost at the last minute, and still later an aide added a phrase, hazazat kohol — movement of forces. The Prime Minister stumbled over it, and instead of raising morale, his Moses-like stammer spread despondency.

With his lyrical feeling for language and his wonderfully rich Hebrew vocabulary, Eshkol needed the discipline of a prepared speech. Avihai recalls how, addressing a UJA conference in Haifa, he discarded his ghosted text and went on and on and on. Eventually he paused and confessed to his audience, "I want to end, but I don't know how."

Provided with a ghosted speech in English for the opening of the Brussels World Fair, Eshkol told his aides, "Translate it into French. I can speak bad French as good as bad English."

Golda Meir had major speeches written for her, but her ghosts agree that she has always been a natural off-the-cuff speaker. Ya'acov Herzog wrote many of her speeches, but her broadcast to the nation was ghosted by our present ambassador in Washington, Simha Dinitz.

HAS GHOSTING led to a decline in oratory? It depends, of course, on who is the orator. Policy is not made by the ghosts — their clients do that, either by proxy or by later slipping in the operative nitty-gritty in the prepared text. Nor can the ghosts by some typewriter alchemy produce leadership "charisma" — which we are also now supposed to be hungering after so much. The sweating ghostwriter can help, however.

A memorable early speech by Rabin, at a Mount Scopus celebration soon after the Six Day War, was ghosted by Mordechai (Morele) Baron. But as Prime Minister, Rabin speaks mostly off the cuff. The result ought to sound like "talking from the heart," with that desirable note of personal conviction. But even his friends must admit that he either lacks a sense of empathy with the masses, or that he is without the instinctive tricks of an actor able to divine the minds of his audience.

The people who work with Rabin say that his speechifying improved considerably after he switched from the clipped military to the voluble political style. He still has an inexplicable quirk of emphasizing the wrong, secondary endences of a sentence. In the early days of his premiership, it was once suggested to him that he have some professional coaching in public speaking. He dismissed the idea with disdain.

The Prime Minister's "voice of Jacob" for major political statements is Israel Galili. This grey eminence has a reputation as a master formulator, a maestro of Hebrew nuance, a wise artist where some fine ambiguity is needed in politically sensitive matters. He is sometimes joined by Yehuda Avner, who ghosts Rabin's major statements in English and who knows his master's mind well, having worked with him since Washington days.

Preparing the Prime Minister's speeches involves several drafts and discussions with him: there were five drafts of the "Helsinki" speech at the Socialist International. But the loyal ghostwriters say that the end product is always Rabin's. No one, no one, thinks that Abba Eban ever had a speech ghosted. But he has ghosted himself, as was so blatantly obvious at an important Labour Party conference in April, 1973, when he re-used chunks of a speech he had given a few days before to an American Jewish meeting, and which was an unsuccessful transplant. He himself has occasionally ghosted, for Chaim Weizmann, Ben-Gurion and also Golda and he once ghosted for Moshe Dayan — an article in Foreign Affairs.

WHERE there is literary talent there is usually less need for, or acceptance of, a ghostwriter. Eban is an obvious example, but Shimon Peres, too, whose critics recognize his writing abilities, is said to be mainly an extempore speaker.

Peres, a phrasemaker technician, is not haunted by ghostwriters, his aide declares categorically. He does invite comment from others — from adviser Asher Ben-Natan, from Ben-Gurion loyalist Haim Israel, and from his ex-journalist spokesman, Naftali Lavie. On military aspects of a speech, he consults with army intelligence chief Shlomo Gazit, and his military aide, Tat-Aluf Arye Bar-On.

Dayan was never shamefully ghosted, say his former official aides. The best orator Israel ever had — without any public opinion poll but what they call "consensus" — was the late Moshe Sneh, Maki M.K., and it's a sure thing he had no ghost. But it seems the habitat of ghosts is the Establishment, rather than the Opposition. It's a safe bet that Menachem Begin's block-busting oratory was never ghosted.

Aeons ago, long before the rude appearance of the new-fangled microphones and the TV camera, when lung-power was power, the tradition in the Yishuv was to harangue an audience, to toss off a speech lasting four or five hours. They were a harder race then, the listeners.

We have not yet produced a generation of ghost-listeners. But the ghostwriters could soon be running the show — and who will need politicians then? Barring, of course, all those naturally gifted, sparkling, breathtaking speakers now drawing their second wind for the coming election feasts. □

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הכזא מן האצל

SLAP IN THE Middle of the flaggada you'll notice Rabbi Yehuda's little mnemonic, *Drach Adash Be'ahub*, intended to help you remember the 10 plagues. There used to be a marginally better one which English schoolboys learned: Retaliating for long frustration Moses badgered hostile leader demanding freedom (river-to-blood, frogs, lice, etc.).

We learned dozens of them at school and they are practically guaranteed to last a lifetime. Some are pretty well known, like the one for learning the number of days in each month:

"Thirty days hath September, April, June and November..."

I rather suspect that this has fallen into disuse. Not long ago, the North Thames Gas Board had to withdraw an advertising calendar which allotted 31 days to September while giving December a measly 30.

We learned the order of the colours of the spectrum (red, orange, yellow, green, blue, indigo, violet) by inscribing on our impressionable young minds the rather disarming news that "Richard of York gained battles in rain." Our school was in the rather bleak nonconformist tradition; elsewhere, other, more uninhibited, kids mastered the spectrum with the rollicking mnemonic, "Roll out your Guinness, boys, in vats."

Even the horrors of maths were alleviated. The division of fractions was absorbed with:

"The number you are dividing by Turn upside down and multiply." While "Bless my dear Aunt Sally," helped us to remember the order of operations in algebra (brackets, multiply, divide, add, subtract).

The history teacher exhorted us to remember "the Duke of Marlborough's telephone number," BROM 4889, as the key to the dates of the battles of the War of the Spanish Succession (Blenheim 1704, Ramillies 1706, Oudenarde 1708 and Malplaquet 1709), though what the war was all about I've long since forgotten. A ridiculous rhyme firmly planted the procedure for calculating the circumference or the area of a circle:

"Fiddlededum, fiddlededee. A ring round the moon is Pi times d .

If a hole in your sock you want repaired

You use the formula $Pi R$ squared."

There are dozens of similar mnemonics for every conceivable subject.

SOME YEARS AGO, a book was advertised in *The British Medical*

WE WERE SITTING on top of Mt. Carmel nursing our instincts and surveying the clean pavements and well-mannered population of Haifa without. A lone fly crawled over our table but didn't dare buzz aloud. The air was heavy but still. Ervinke was sitting ohin in hand over a pile of magazines and taking at the slender columns.

"Storition has its points," my friend remarked at last. "Shall we?"

I paid and we left. Our first butcher-shop was right across the street from the cafe. Ervinke unbuttoned his shirt halfway down his chest and we went in.

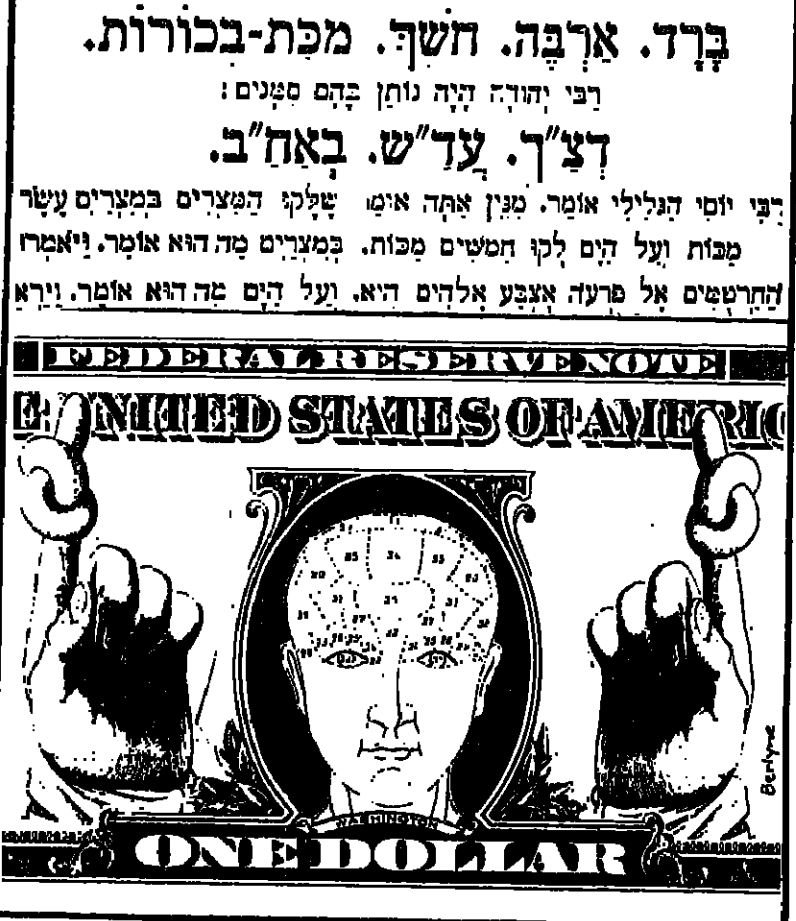
"Morning," Ervinke announced. "We are the new racket."

The butcher looked puzzled.

"Why?" he asked. "What happened?"

"Thav out!" Ervinke explained.

Whatsername?



WITH PREJUDICE / Alex Berlyne

Journal which used mnemonics to help in the study of Pathology. "The diagnosis of the acute abdomen in rhyme," it announced. "Abdominal catastrophes recounted in verse."

The more callous and, preferably, the filthier the mnemonic, the more effective it is, at least as far as Medical Dick and Medical Davy are concerned.

Some, on the other hand, were excessively genteel: "Bile from the liver omulifiss greases. Tinges the urine and colours the faeces.

Aids peristalsis, prevents putrefaction. If you remember all this you'll give satisfaction."

The most memorable, however, were aimed at the rugged-playing, beer-swilling type of medical student familiar to viewers of the *Doctor in the House* TV series.

They used to learn the order of the nerves which pass through the superior orbital tissue by forming a mental picture: "Iaxy French

tarts, lie naked in anticipation" (Lacrimal, frontal, trochlear, etc.); they acquired the anatomical structures of the ankle with the aid of a moral tale: "Timothy had a very nasty disease through f— bawdy ladies."

No English medical student could possibly forget the course of the lingual nerve once he'd learned a rude jingle: "The lingual nerve took a swerve across the hyoglossus, Well, I'll be f—

Said Wharton's duct. The bugger's double-crossed us."

MANKIND HAS always required some kind of prop or crutch for its imperfect memory and mnemonics must be as old as notched counting-sticks or the coloured strings and various knots with which the Peruvian Incas kept their accounts.

Of course, there are advantages to forgetfulness. One was pointed out by Ambrose Bierce who called a dud memory a gift of God bestowed on debtors in compensa-

tion for their destitution of conscience.

Ebbinghaus's famous "curve of forgetting" even has a commercial value, as was pointed out by *Flight* magazine a few years ago. Mr. Peter Masefield drew attention to the fact that it was preferable to kill a plane load of passengers rather than to deliver them badly frightened to their destination. He referred to a "public forgetfulness factor" which allows the depressing effect of a fatal accident to be of short duration whereas badly frightened survivors represent a much greater menace to ticket sales.

"I've a grand memory for forgetting, David," Alan Breck told the young hero of *Kidnapped*, but he was very much an also-ran when it comes to real forgetfulness. Some time ago, *The Daily Express* described the plight of one Dick Rutkowski. Arrested in Carson City, Nevada, for passing bum cheques, he was in even hotter water when the police discovered that he had one more wife than he was strictly entitled to. "Don't ask me how it happened," he told the investigating officer. "It was a terrible mistake. All I know is I woke up one morning and there she was — an extra wife."

From time to time the Press carries reports of the odd items which turn up in lost property offices. The prize this year goes to Strathclyde, Scotland, which had a coffin, a headstone, and a skeleton handed in. The unclaimed items found in the streets of Naples were even odder, if less macabre. They included a tractor, two donkeys, a bath, two double beds, an ice-cream maker, a suitcase full of faded love-letters — and 17 pairs of trousers.

A really short-term memory has a built-in Keystone Cops element. Some years ago, a BBC crew filmed the impressive demolition of Bath's Pulteney Road Bridge for inclusion in the TV news that evening. Unfortunately they couldn't ship the film back to London because they'd forgotten that the train they'd been depending on couldn't go over the non-existent bridge.

Mack Bennett would have appreciated the comic possibilities of Mr. Ernest Digweed, a Portsmouth schoolmaster who died last year and left £26,000 to an unexpected benefactor. His will states: "If during the next 50 years the Lord Jesus Christ shall come to reign on earth, then the Public Trustees, upon obtaining proof which shall satisfy them of His identity, shall pay to the Lord Jesus Christ all the property which they hold on his behalf."

Without these time-tested systems of developing memory-power, methods which have been used in traditional Jewish studies for well over a thousand years, the products of our schools are gravely handicapped.

No wonder Mrs. Rabin forgot all about that Washington bank account.

Any theologian could have reminded Mr. Digweed of a detail which he'd overlooked — that the Second Coming would also mean the end of the World, and even of sterling.

It's a poor sort of memory that only works backward, as the Queen of Hearts remarked to Alice. A distinguished Israeli surgeon is famous for possessing a memory which only has three forward gears and an overdrive but no reverse, so to speak.

He once met a colleague on the stairs of the hospital and stopped to discuss a case. That out of the way, he asked: "When we met, was I going upstairs or downstairs?" Giving him an old-fashioned look, the colleague told him, "You were going upstairs."

"Oh good," the old boy replied. "In that case I've had my lunch."

JEWISH TRADITION valued the efficacy of mnemonics as a learning aid, Rabbi Hlida insisting that the Torah can only be acquired by the use of such *stamman*. Acrostics and acronyms abound in the study of the Talmud and the Torah, and in the prayers, all of which are designed to help memorise the most insignificant details; and even the names of the five daughters of Zelophehad can be inscribed on memory's tablet with the aid of a simple mnemonic.

Outside of the religious schools, however, learning by rote has been severely discouraged in line with modern educational theory. Oxford's Professor John Carey recently examined this "progressive" attitude. He claims that lately teachers have begun to feel that memory is indecent and, furthermore, resent the tedium and repetitiveness of the memorizing process.

Yet these same qualities are universally recognized as the prerequisites of excellence in many spheres of activity. Professor Carey points out. "In subjects that indubitably matter, like surgery, the most doctrinaire opponent of rote-learning still requires practitioners to be knowledgeable and thoroughly tested before they are let loose on his intestines."

In Israeli schools, mnemonics do not exist to all intents and purposes and rote-learning is frowned upon.

Without these time-tested systems of developing memory-power, methods which have been used in traditional Jewish studies for well over a thousand years, the products of our schools are gravely handicapped.

No wonder Mrs. Rabin forgot all about that Washington bank account.

with laughter. "The Party.. that's a good one."

He barely managed to contain his mirth.

"LISTEN, Butch," he said amiably at last, "have you forgotten what happened to poor old Mittagessen?"

"I'll call the police!"

"I can spare you the trouble," said Ervinke, cleaning his nails. "I'm having lunch with the chief inspector at two."

"Oo; now you've really got me scared."

"I'll go as high as the Minister!"

"I'll come along."

"Al," groaned the butcher, "Gott im Himmel."

"I'll truck the meat myself!"

"I'll truck the meat myself!"

"I'll truck the meat myself!"

PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND

POST PULLOUT GUIDE

The Poster

MUSIC

All events start at 8.30 p.m. unless otherwise stated.

Jerusalem

JERUSALEM PLAYERS — Shimon Rukhman, Daniel Fradkin, Albert Yoffe, Mark Carmi, Ehud Avihail, Wendy Eisler, with Chila Grossmeyer. Programme of English Baroque music (Khan, opposite Railway Station, Sunday).

MUSICAL ENCOUNTER — between East and West — Giuseppe Anedda, mandoline artist from Italy, and Mimor, the Oriental Music Consort, directed by Avraham Am-sag; classical music for mandoline, Oriental style. (Farg Music Centre, Elin Karavon, Monday, Special "United Tours" bus from office near King David Hotel at 7.30 p.m., from Kings Hotel at 7.45, from Mount Herzl at 8 p.m. — return trip assured).

JERUSALEM SYMPHONY ORCHESTRA — Lukas Foss conducting, with Lorin Hollander, piano, Red Series No. 8. Works by Beethoven, Brahms, Dvorak. (Jerusalem Theatre, Tuesday).

ISRAEL PHILHARMONIC ORCHESTRA — Symphonic Concert No. 2 of Bernstein Festival — Leonard Bernstein conducting, with M. Brauer, Florence Quivar, soprano; Michael Wager, speaker. "Rinat" National Choir, Jerusalem Academy Chamber Choir, "Sharoni" Children's Choir — Bernstein: Serenade; "Kaddish" Symphony (Binyanei Ha'omah, Tuesday).

ISRAEL CHAMBER ENSEMBLE — Subscription Concert No. 5 — Luciano Berio conducting, with Helmut Holliger, oboe; Alide Maria Ravetta, Mira Zakai, Avner Biran, Eli Haidit, Eran Reuven, Works by Ghedini, Berio, Gidon Levensch, Bach (Jerusalem Theatre, Thursday).

ISRAEL BACH SOCIETY — Directed by EH Fend, Works by Bach, Gabrieli, Handel, with Helmut Holliger — contralto, Marlene Gede (Holland), violin (International Evang. Church, 66 Hanovim, Sunday).

ENTERTAINMENT

Jerusalem

EVENING OF JAZZ — Dani Gottfried, piano, Aaron Kaminsky, drums, Victor Fendley, bass. (Pargod Pocket Theatre, 84 Bessiel, Wednesday at 9.30 p.m.).

INDIAN CLASSICAL DANCE — (Pargod Pocket Theatre, 84 Bessiel, Sunday at 8.30 p.m.).

ISRAELI FOLKLORE — With the Hora dance group. (Khan, opposite Railway Station, Wednesday at 9 p.m.).

Tel Aviv

ADAM AND EVA — Musical comedy by Yonatan Gefen. (Tzavta, 30 Ibn Gvriol, Monday at 8 p.m.).

LA BOHEME — Avi Toledano sings the songs of Charles Aznavour (Tzavta, 30 Ibn Gvriol, tonight at 8.30 and midnight).

HASARASH HARIVEE FESTIVAL — Humorous sketches by the comedy trio (Belt Lamin, 34 Weizmann, tonight at 8.30; Bat Dor Theatre, 30 Ibn Gvriol, Sunday at 9 p.m.).

MATTI OAFI — Sings songs and plays his guitar. (Tzavta, 30 Ibn Gvriol, Sunday at 10.30 p.m.).

Haifa

MUSICAL PRAYERS FOR PESSACH HOLIDAY — Cantors Almalash Ronen and Aharon Kleinman. Yitshak Hillman, piano. (Municipality Building, Rehov Shukri, Tuesday at 8.30 p.m.).

MY COUNTRY, I'VE RIDICULED YOU — (Shavit Theatre, 3 Haasport, tonight at 9.30).

Other Towns

MY COUNTRY, I'VE RIDICULED YOU — (Kiryat Yam, Nitzan, Sunday at 9.30 p.m.; Ayelet Hashahar, Monday at 9.30 p.m.; Tiberias, Chon, Tuesday at 9 p.m.).

THE ENTERTAINMENT — (Holon, Rhina, tonight at 9.30).

DANCE

BAT DOR DANCE COMPANY — (Couples (Rudi Van Dantsig); Adagio (Charles Czorny); 34 Bare Feet (Charles Czorny); The Waltz (Michael Descombey). (Tel Aviv, Bat Dor Theatre, 30 Ibn Gvriol, Thursday at 8.30 p.m.).

BAT SHEVA DANCE COMPANY — The

Tel Aviv

ISRAEL PHILHARMONIC ORCHESTRA — Subscription Concert No. 8 — Yitshak Lhal conducting, with Uri Wiesel, cello. Works by Tchaikovsky, Ben-Haim, Ravel (Mann Auditorium, Series 7: Sunday; Series 8: Thursday).

ISRAEL CHAMBER ENSEMBLE — Subscription Concert No. 5 — details as for Jerusalem. (Belt Hahayal — Weizmann and Pinkus, Series 1: Monday; Series 2: Tuesday; Series 3: Wednesday).

ISRAEL PHILHARMONIC ORCHESTRA — details as for Jerusalem (Mann Auditorium, Monday).

SECOND ANTHONY RUBINSTEIN PIANO COMPETITION — First stage in which each contestant plays a one-hour recital (Tel Aviv Museum, Herzlani Auditorium, Monday through Thursday 9.30 a.m.-12.30 a.m.; 3.30 p.m.-7 p.m.).

REIN GEV PASSOVER FESTIVAL at the ESCO Music Centre

"TROUBLE IN TAHITI" — fully staged, and selections from "West Side Story," "On the Town," "Wonderful Town," and "Mass," performed by the Indiana University Chamber Opera Theatre, conductor: Mark Janos; stage director: Robin Thompson; choreography: Barry Phillips (Sunday at 9 p.m.).

JERUSALEM SYMPHONY ORCHESTRA — Lukas Foss conducting, with Lorin Hollander, piano, Red Series No. 8. Works by Beethoven, Brahms, Dvorak. (Jerusalem Theatre, Tuesday).

BAT DOR DANCE COMPANY — Ballets by Alvin Ailey, Gene Hill Sagan, Miral Sharon and Anthony Tudor (Tuesday at 9 p.m.).

ISRAEL PHILHARMONIC ORCHESTRA — Leonard Bernstein conducting, with M. Brauer, Florence Quivar, soprano; Michael Wager, speaker. "Rinat" National Choir, Jerusalem Academy Chamber Choir, "Sharoni" Children's Choir — Bernstein: Serenade; "Symphony No. 2 "Kaddish" (Wednesday at 9 p.m.).

GEVATON — New Programme (Thursday at 9 p.m.).

Jerusalem

EACH IN HIS OWN WAY — Luigi Pirandello's 1934 play translated by Leah Goldberg and directed by Yitshak Na'aman. (Pargod Pocket Theatre, 84 Bessiel, Sunday at 8.30 p.m.).

THE EMIGRANTS — A bitter, searing story of two emigrants from a communist country, a peasant who left to make money and an intellectual who escaped to write a book on freedom but lost the urge. (Khan, opposite Railway Station, Tuesday and Thursday at 8.30 p.m.).

AN ISRAELI IN AMERICA — Satirical comedy written by Elie Sagie about an Israeli seeking his fortune in America, with Ya'acov Bodo, Oshik Levi, Rachel Dayan, Shmuel Kalderson, Marina Rosset and Avi Hofman. Produced by the Lilah Theatre. (Binyanei Ha'omah, Thursday at 8.30 p.m.).

SERVANT OF TWO MASTERS — (Khan, opposite Railway Station, Monday at 8.30 p.m.).

WALL-TO-WALL LAUGHTER — The Time Theatre's musical satire on Israeli society. (Binyanei Ha'omah, Tuesday at 9 p.m.).

THE SEVENTH SEAL — Written by Ingmar Bergman. Translated by Amira Polan and directed by Simha Factor. Performed by the Alternative Group. (Tzavta, 30 Ibn Gvriol, Wednesday at 9 p.m.).

TEMPORARY WEDDING — Comedy by the Lilah Theatre, with Gabi Amrani and Batya Barak. (Belt Hahayal, Weizmann and Pinkus, Sunday at 8.30 p.m.).

THE TRAVELLING FORT — Produced by the Habimah Theatre. (Habimah Theatre at Habimah, Sunday at 8.30 p.m.).

WALL-TO-WALL LAUGHTER — (Barbour Centre, 185 Derech Hahagana, Sunday at 8.30 p.m.).

WHO'S AFRAID OF VIRGINIA WOOLF — A revival of Edward Albee's play about a married couple united by mutual hatred, presented by the Habimah Theatre. Though the edges of the famous dialogue are slightly blunted, the play retains its life and the climactic scenes carry terrific impact. Fine acting under the direction of Hy Kalus. (Habimah's Small Hall, Sunday, Monday and Tuesday at 8.30 p.m.).

EQUUS — Peter Shaffer's famous play about the boy who gouged out the eyes of his

OPERA

ISRAELI NATIONAL OPERA:



Left to right: Naftali Wagner, Jonathan Herson, Avinoam Caspi in the children's cabaret show 'Tzavta Stories.'

THEATRE

All programmes are in Hebrew unless otherwise stated.

Jerusalem

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EQUUS — Peter Shaffer's famous play about the boy who gouged out the eyes of his

Haifa

BORN YESTERDAY — The Haifa Theatre's

FANSIAN — Joint Cameri and Khan production based on the book by William Flinn which attempts to trace the roots of the Chinese revolution. Directed by Hiran Efir. (Tzavta, 30 Ibn Gvriol, Thursday at 8.00 p.m.).

THE GOOD WOMAN OF SETSUAN — Brecht's play, translated by Shimon Sandbank, about the suffering of a good woman destined to live in a corrupt town of sinners. (Habimah's Large Hall, Sunday, Monday and Tuesday at 8.30 p.m.).

AN ISRAELI IN AMERICA — (Oshel, Belt Hahayal, 8 Bessiel, Sunday at 7.45 and 9.40 p.m.; Monday at 8.30 p.m.).

LOVE — By Shalom Aleichem. With Gideon Shemer (Tzavta, 30 Ibn Gvriol, Sunday at 8.00 p.m.).

MOONCHILDREN — A group of American students in the Sixties, approaching the end of their course, wonder what the next stage in their lives will be. A musical Theatre production. (Habimah's Small Hall, Reh. Nahmani, Monday at 8.30 p.m.).

OTHERWISE ENGAGED — A clever, sophisticated but essentially empty comedy, by Simon Gray, about a man who wants to spend the afternoon listening to music, but is beset by other people's problems. (Cameri, 101 Disengoff, Thursday at 9 p.m.).

SERVANT OF TWO MASTERS — (Bat Dor Theatre, 30 Ibn Gvriol, Tuesday and Wednesday at 8.30 p.m.).

TWELFTH NIGHT — Shakespeare's trolley play with a large all-male cast. (Aore, Tuesday; Pardes Hannah, Wednesday).

WALL-TO-WALL LAUGHTER — (Ramat Gan, Orde, tonight at 8.30; First Haasrael, Wednesday at 9 p.m.; Or-Akiva, Thursday at 9 p.m.).

WHO'S AFRAID OF VIRGINIA WOOLF — (Revivim, Thursday).

CONCERT FOR YOUTH — Green Series No. 4. (Jerusalem Theatre, Thursday at 4.30 p.m.).

QUIZ SAYER — English film. (Jerusalem Museum, Monday at 3.30 p.m.).

TZAVTA STORIES — Children's cabaret stories in music, movement and dance. (Jerusalem, Tzavta, 30 King George, Monday and Tuesday at 4.00 p.m.; Wednesday and Thursday at 11.30 a.m. and 4.30 p.m.).

THE WISE PEOPLE OF CHILM — Play. (Haifa, Shavit Theatre, 3 Haasport, Monday at 4 p.m.).

la Munte as the dumb broad who sees the light. (Haifa Municipal Theatre, 60 Pevaner, Monday and Tuesday at 8.30 p.m.).

THE EMIGRANTS — (Shavit Theatre, 3 Haasport, Tuesday and Wednesday at 9 p.m.).

REZA — The word means running amuck and the play is about the lives and problems of Jews of Oriental origin. Produced by the Haifa Theatre. (Haifa Municipal Theatre, 60 Pevaner, Sunday and Thursday at 8.30 p.m.).

MOONCHILDREN — (Shavit Theatre, 3 Haasport, Tuesday and Wednesday at 9 p.m.).

BLAFF: SOUVENIRS FROM A FAMILY ALBUM — The Khan's new production directed by Hillel Ne'eman is a tribute to the late actor Nephthali Yavin who wrote the script. Social satire with tragicomic elements. (Haifa Municipal Theatre, 60 Pevaner, Wednesday at 8.30 p.m.).

OTHER TOWNS

AN ISRAELI IN AMERICA — (Belt She'an, Tuesday at 9 p.m.; Givatayim, Shavit, tonight at 8.30).

SERVANT OF TWO MASTERS — (Kiryat Ono, Sunday).

TEMPORARY WEDDING — (Givatayim, Hadar, tonight at 9.30; Rehovot, Belt Ha'an, Monday at 8.30 p.m.; Ashdod, Ashdod Hall, Tuesday at 8 p.m.; Beit Shemesh, Wednesday at 8.30 p.m.).

WALL-TO-WALL LAUGHTER — (Ramat Gan, Orde, tonight at 8.30; First Haasrael, Wednesday at 9 p.m.; Or-Akiva, Thursday at 9 p.m.).

WHO'S AFRAID OF VIRGINIA WOOLF — (Revivim, Thursday).

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THE WISE PEOPLE OF CHILM — Play. (Haifa, Shavit Theatre, 3 Haasport, Monday at 4 p.m.).

Chop story

Ephraim Kishon

truckload?"

"By the load."

"Then from now on you'll pay monthly. Three hundred each first of the month."

"Three hundred?"

"That's the charge. Any idea how much it costs to maintain a mafia these days?"

"Sorry," the butcher said doggedly, "I only paid half that much before."

"That's what old Schlesinger said too, may his soul rest in peace!"

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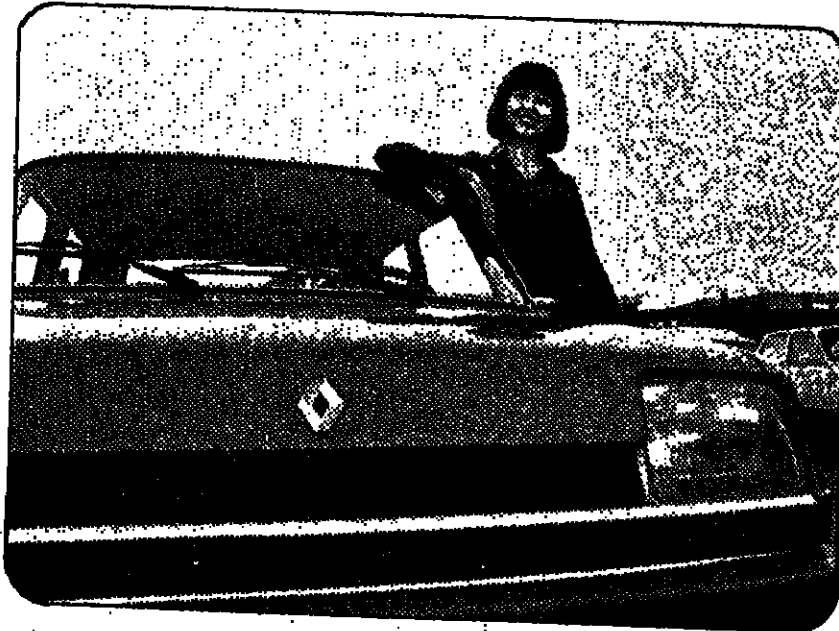
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FRIDAY, APRIL 1, 1977 THE JERUSALEM POST MAGAZINE

Dock briefs

Alex Berlyne

IN LIVERPOOL a few years ago, a Chinese bus conductor misdirected me in his broad Scouse accent and I found that I'd alighted on the corner of Menlove Gardens West. I was far from annoyed; in fact I was delighted. The Menlove Gardens area once figured prominently in a classic English trial, the Wallace case, a mystery described by Raymond Chandler as "unbeatable." It certainly had all the ingredients of a classic crime: a mysterious phone message, a killer who used a *nom de guerre*, an alibi measured in minutes and, in the best John Dickson Carr tradition, the victim lying behind a stubbornly locked door which, moments later, was found to be mysteriously unlocked.

In *The Killing of Julia Wallace* (Severn House, £5.25), Jonathan Goodman has produced the definitive account of this baffling and sensational murder, possibly the most exhaustive examination of a murder case ever to be published.

On Monday, January 31, 1931, a phone message was left for William Herbert Wallace, a Prudential Assurance agent, at Liverpool's Central Chess Club. The caller, Mr. R.M. Quilrough, asked Wallace to call on him at 7.30 the next evening at 25, Menlove Gardens East to discuss a life insurance policy. The next evening Wallace wandered around Menlove Gardens North, South and West, as well as Menlove Avenue, but failed to find Menlove Gardens East or Mr. Quilrough. He returned home, found the door locked against him, and called a neighbour; then they discovered that the door opened quite easily. Inside the front parlour, a room rarely used, they found the battered body of Julia Wallace.

There you have it, the primeval horror behind the suffocatingly respectable lace curtains. The Liverpool police force

was known at that time as the Jiggery-Pokery Brigade. Half the force had been dismissed a few years previously, following a police strike, and the strength had been made up by all sorts of unsuitable people, many of them incompetent and some downright dishonest. One of the incompetents was the chief investigator in the Wallace case, Detective Superintendent Hubert Moore, a sleuth whose sole claim to distinction was a large moustache "waxed almost lyrical."

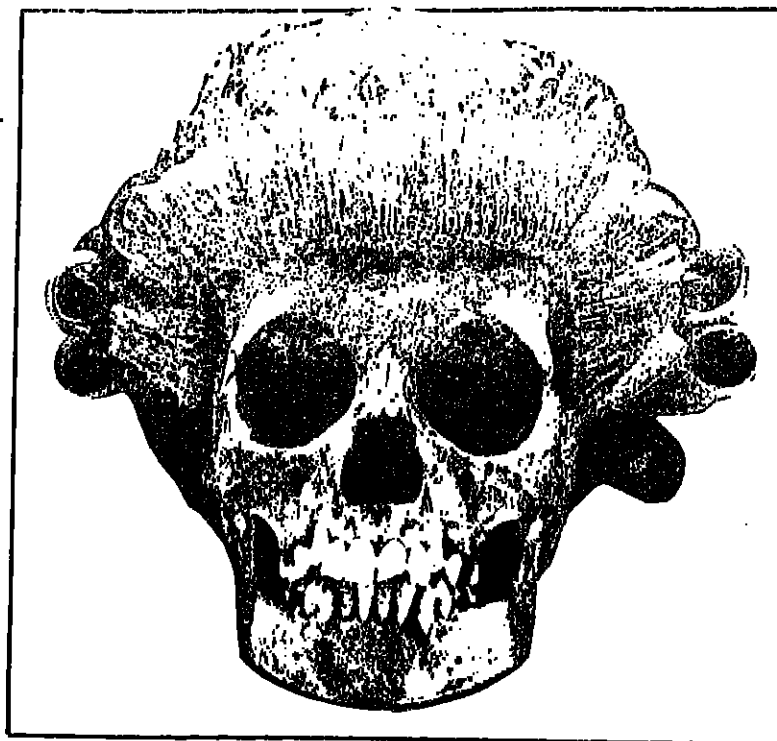
Wallace was equally unfortunate in the medical examiner, Professor MacFall, a careless diagnostician and a fuddled opium addict, who did not even bother to keep notes. His forensic evidence at the trial, damning to Wallace, was soon exposed as useless and MacFall MacFell.

At the committal proceedings, Mr. J.R. Bishop, the prosecuting solicitor, made an opening speech which contained 18 misstatements of fact; all of them were reported by the press as gospel and they helped to sway public opinion against Wallace (to this day, Liverpoolians believe him guilty).

The Assize judge had never, until his elevation to the bench, set foot in a criminal court. Mr. Justice Wright's main contribution to the proceedings was to inform both counsel that he wanted to wind up the trial quickly so as to have the weekend free.

The cards were sufficiently stacked against our unfortunate William Herbert Wallace, a Prudential Assurance agent, at Liverpool's Central Chess Club. The caller, Mr. R.M. Quilrough, asked Wallace to call on him at 7.30 the next evening at 25, Menlove Gardens East to discuss a life insurance policy. The next evening Wallace wandered around Menlove Gardens North, South and West, as well as Menlove Avenue, but failed to find Menlove Gardens East or Mr. Quilrough. He returned home, found the door locked against him, and called a neighbour; then they discovered that the door opened quite easily. Inside the front parlour, a room rarely used, they found the battered body of Julia Wallace.

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guilty. The verdict was reversed on appeal, something which had happened only twice before in the history of the court.

Wallace died less than two years later, as much a victim of the mysterious R. M. Quilrough as was his wife.

NEW GUIDELINES for prosecution have recently been adopted in Britain following the recommendations of the Devlin Report on identification evidence which was issued after several men had had their convictions quashed last year.

The Trial of Walter Rowland by Henry Cecil (David and Charles, Celebrated Trials Series, £5.25) discusses the murder of Olive Balchin, a prostitute, on a bombed site in Manchester in 1946.

Rowland was sentenced to death after a number of witnesses had identified him as a man seen in her company and the purchaser of the hammer which killed her. Shortly before the execution, a man called David John Ware confessed to the crime but the Court of Criminal Appeal refused to hear his evidence and Rowland was well and truly hanged. Four years later Ware attempted to

murder a woman with a hammer and was sent to Broadmoor.

Who did murder Olive Balchin? Henry Cecil, who died last year, was a County Court judge and a successful author (*Brothers in Law, Alibi for a Judge*). He explains in this book why he believes that Rowland, who had previously served a prison sentence for murdering his daughter, did kill Olive Balchin as charged and why he believes Ware's confession was spurious.

Yet it is disturbing to read Rowland's statement, made after the verdict, "I am totally innocent of this charge," he told the judge, "and the day will come when this case will be quoted in the courts of this country to show what can happen to a man in a case of mistaken identity."

Incidentally, the cover picture purporting to show Olive Balchin is, in fact, of a model wearing poor Olive's clothes.

THE SWISS authorities recently disbarred themselves of Brian Donald Hume, sentenced to life imprisonment in Zurich in 1959, by returning him to Britain. The Trials of Brian Donald Hume by Ivan Butler (David & Charles,

Celebrated Trials Series, £5.25) takes us back to Austerly Britain and super-spiv Hume's 1950 trial for the murder of Stanley Setty, an Iraqi Jewish used-car dealer. Despite the impression given by the press at the time that Setty himself was something of a shady character, the trial transcript shows that the Yard's Superintendent Colin MacDougall described him as an honest trader; a case of adding insult to injury, you might say.

Hume, a pilot, claimed at the trial that he had not killed Setty but had been paid to dispose of his dismembered remains by dropping them into the sea from his plane. After all, Mrs. Hume had been sitting in another room of their Finchley Road flat while Setty was supposedly being slaughtered and dissected. As a matter of fact, she had been listening to a radio programme on the trial of Landru, the French Bluebeard, while her husband was allegedly wielding a carving knife and a saw, and she claimed to have heard nothing suspicious.

The defence also made a great deal of the fact that the underfloor of a carpet, which Hume had, rather suspiciously, sent to be cleaned shortly after Setty's disappearance, was not itself stained. The jury failed to agree on the capital charge, the first murder trial jury to do so for 50 years, and Hume was sentenced to 12 years for disposing of Setty's corpse.

After his release in 1968 he sold his confession to the *Sunday Pictorial*. In it, he claimed to have killed Setty because he had kicked his dog: "Nobody could do that and get away with it," he told the *Pictorial*. As for the inexplicably clean underfloor, he explained that he simply cut off the stained edge and stretched the rest to fit the carpet.

Hume later carried out a number of bank robberies in England and Switzerland, which resulted in a number of people being wounded and a Zurich taxi driver being shot dead.

Why the 1950 jury failed to agree we will never know, but it is fairly clear that one or more of its members should be considered partly responsible for the death of Arthur Maag in Zurich nine years later. □

The true glory

FANS! How We Go Crazy over Sports by Michael Roberts. Washington, The New Republic Book Company, 208 pp. \$8.95.

Matthew Nesvicky

IMAGINE that an accounting firm or a plastics factory which happens to be located in your town has an especially good year. Imagine, too, that many of its employees are not natives of your town, have no particular interest in your town, have come to your town solely because of the salary offered — in fact, have been sent to your town against their wishes by a conglomerate management. Nevertheless, the company has a bumper year, and with the publication of the balance sheet the employees pop champagne corks. Understandable enough. But should the entire city take to the streets for a ticker-tape parade?

I'm not seeking an explanation for the Colorado man who fired a bullet into his brain one Sunday in October, 1973, when his home football team fared poorly against the Chicago Bears. I'm not really

amazed that El Salvador sent its tanks rumbling across the border into Honduras during their World Football Cup playoffs in 1969. I'm not especially dismayed that U.S. demoralized people all around the Third World contribute to what is probably the highest

salary ever paid in history to Muhammad Ali, a man who can barely read and write and whose profession is punching people.

No, it's not the little ironies nor the great excesses so brightly described by Michael Roberts which puzzle me; it's the day-to-day devotion expended on men who toss balls into baskets or fling hammers or run foot races. A band of mercenaries stitch the name of my town or nation across their shirt-fronts, and I am supposed to be deliciously happy when they do well the job they are hired to do. For heaven's sake, why?

ADORATION for "our" team of course is a means of expressing patriotism for the many, and is certainly superior to the less demonstrative forms of civic or national pride, like being a good citizen. An Olympics competition without all the flag-waving — with just athletes and not nationalities participating — would certainly be a bore, something like horseracing without the two dollar window.

But sports stir us much more than citizenship. America's National Football League played all its games as scheduled just two days after the assassination of John Kennedy, and did anyone object? Last year, when Betar Jerusalem took the national football championship, observers said the street demonstrations rivalled



those for the reunification of the city in June 1967. Wrong. I was there — the football celebration was more spirited.

The word "fan" comes from fanatic, as in religious fanatic. It is no accident that the ancient Greeks, who invented league sports, the Olympics, and the sports banquet, also mixed up religion and athletics — did somebody mention hero-worship? The first step in adoring someone for the way he kicks a ball is, well, a leap of faith; you have to believe it's important, truly believe.

AND GOD FORBID you shouldn't care. Which is why referees are always abused (in January, 1975, a U.S. wrestling enthusiast tried to gun down the ref; he wounded five spectators instead). We want to kill the umpire not for not being partial, but for being impartial. We cannot tolerate the one who dares not care. The equivalent of an ineffectual roasting an atheist alive is the soccer rioter attacking a television van (a common occurrence in Israel and elsewhere). Put out the dispassionate eye, for that which does not cheer mine condemns me.

By the same token, sports writers should be suspect — but then again sports writers are almost never objective and, well, at least they love sport, so they're normal. But the love of sports is what's wrong with sports books in general and this one in particular.

Michael Roberts, a Washington journalist, is adept at cataloguing all the excesses associated with sport, but he never seriously questions the sense of athletic competition itself. Instead, he merely suggests we be more moderate, more rational about sport. But what, after all, does he want? If we face sport maturely — well, then, there goes the old ball game.

Americans and other national groups nurtured the idea for generations that sports heroes should be models of morality for youth; we were supposed to accept that they didn't drink, smoke or fornicate. It was important to believe that Babe Ruth

smacked home runs for hospitalized kids. That he was also a glutton, a carouser and a skirt-chaser most clearly should not be told, even today, and Roberts does not quite understand this. Recall the shock when Marilyn Monroe's engagement to Joe DiMaggio was announced? His team-mates were asked what effect that would have on baseball. (Yogi Berra's legendary reply: "I don't know if it's good for baseball, but it beats the hell out of rooming with Phil Rizzuto.")

Roberts describes how we go crazy over sports, as his title offers, but gets nowhere near why. Above all, he wants to keep sports in proper perspective. But sports should not be kept in proper perspective. Stadiums, like churches, must have their myths, mysteries, and magic. They must have their aura of life-and-death significance — otherwise they just don't work. Take the threat of permanent brain damage out of boxing or hockey and — admit it — there's little point to the contest.

So, Mr. Roberts, and all you other performers out there, keep your hands off sports. Just keep sports ridiculous. We don't need them cleaned up, toned down, purified, de-commercialized, demythologized, or made safe. All we need, and especially in this country, is more of them. Pity the poor fan who has at best only one game and one practice session to witness per week. There should be games night and day, every day. How they would enrich the fans' lives; a full emotional life with no strain on the intellect; every fan a Peter Pan. □

Behind the lines

RESISTANCE: European Resistance to Nazism 1944-45 by M.R.D. Foot. London, Eyre Methuen, 248pp. £6.95.

Barbie Zelizer

M.R.D. FOOT, the British historian, displaying an admirable talent for clarity and perspicacity, here analyses the vast field of wartime resistance to the Nazi regime in Europe.

Foot divides the work of the resistance into three broad functional categories — intelligence, sabotage and subversion (including sabotage, attacks on troops and individuals, politics and insurrection).

He cites the perfection of "Ultra" — the British code name for the operation to break the German machine cipher "Enigma" —

which involved a combination of British, Polish and French forces giving up-to-date and continuous accounts of the enemy's order of battle, situation reports and operational orders.

Foot discusses the different escape lines: from Poland southward, from Denmark and Norway eastward and northward, from Greece into Turkey or Egypt, from the Netherlands, Belgium and France into Iberia or Switzerland, and so on. Although he admits that there isn't much documentary material on this subject he produces statistics to show that 33,517 people (mainly British and U.S. servicemen) returned from enemy territory during the war.

However, the author only barely mentions the useful and unsuccessful attempts to organize escape for the "4,000,000 '6,000,000 Jews' or the '4,000,000

in the Red Army," who died. SUBVERSION, of course, made up the largest part of resistance activity. We learn of the sabotage of long-distance telephone lines; of how a lot of German time and energy was taken up by *Funkspiele*, the wireless games played by the Allies; of the sabotage of weapons-manufacturing systems; and of the general obstruction of German troop movements.

In the political arena, the end result was the "shaking-up and shaking out of satellites" and the ridding of a "new generation of dead-wood." Although the resistance movements in Europe were politically separate from each other, "resistance did create a sense of common European feeling and interest."

Foot outlines the particularities of resistance in each country affected by the Nazi regime. It was at its strongest in Poland, Yugoslavia, Norway and France; each country, however, advanced its own framework and control. There is a four-page list of the

various intelligence and security services in operation during World War II, but it isn't always clear which country ran which service.

A few of Foot's points must be questioned. He contends that the Polish people were not anti-Semitic, as has been advanced, but essentially pro-Jewish. But he produces little evidence to support this contention, and I fear that there is in fact little to produce. Also, he refers to Poland as the testing ground for the *Endlösung*, the "final solution" of "the Jewish problem." Yet Nazi intentions were first realized from within, as evidenced by Dachau.

The two Jewish resistance organizations, the ZZW (National Military Organization) and the ZPB (Jewish Fighting Organization), as obscure as they may or may not have been, should at least have been mentioned. The author does, however, devote a paragraph to the 17 Jewish ghettos in Poland where armed uprisings took place: Będzin, Bielsk, Brody, Cracow, Czestochowa, Lvov, Lutsk, Minsk,

Mr. Riga, Silesia, Sosnowice, Strykow, Tarnopol, Tarnow, Warsaw and Vilna.

What was the actual impact of resistance? Foot notes that its "real strength in battlefield terms, in an age of armour and air warfare, was puny. But it had titanic, as it turned out invincible, strength in moral terms."

It gave back self-respect to people who felt abandoned after the German occupation of their land, and it made them aware that they had banded together, not as cowards, but as companions "who had put their utmost into fighting evil."

This was very important. But what was much more important, of course, was the defeat of Germany. "If you who read this can say, I am not under fire; I am not under torture... I can read newspapers, see and hear broadcasts, of several different views; within the laws of libel, I can say what I like about anybody; then you owe it, in a larger degree than most historians have so far allowed, to the resistance that occupied Europe put up to Hitler." □

Hero worshipper

UNITY MITFORD: A Quest by David Pryce-Jones. London, Weidenfeld and Nicolson, 287 pp. £5.00.

Aviva Even-Paz

THE HULLABALOO that surrounded the publication of this book seemed to centre not on the subject herself but on whether Mr. Pryce-Jones had falsified the evidence. Most of the letters to the papers were of the "I didn't say this," "Yes you did" variety, and Lady Diana Mosley was especially vociferous in her indignation.

Unity, the daughter of Lord Redesdale, a typical English backwoodsman, was one of the "beautiful" and brilliant Mitford sisters (Nancy, the writer, was another). When Unity was very young, her favourite sister was Jessica, who became a communist. But Jessica's communism and Unity's fascism were two sides of the same coin. They were "impelled to seek abroad the adventure, the identification...not

found at home." Unity was a large, rather ungainly girl, a failure at school and completely out of place in the debutante merry-go-round, which to her credit she found very unsatisfying. But throughout her life, her secret wish, diametrically opposed to her overt activities, was to marry and have many children.

It was at this stage that she came under the influence of Diana, who had entered into a liaison with Oswald Mosley, whilst his first wife was still alive. Diana probably took such violent exception to the book because it is quite explicit on this point.

Unity found in the British Union of Fascists, and later in German Nazism, what she obviously badly needed — a purpose, perhaps even an ideal, however monstrous. She adored uniforms and all military paraphernalia. She also took to anti-Semitism like a duck to water.

Germany seemed to be her natural home, and she would sit about in a Munich restaurant,

which Hitler frequented, waiting for him to notice her, which he eventually did. She fell madly in love with him (she even hoped for marriage at one time) and Hitler was flattered by the hero-worship of this upper-class English girl.

At last Unity had found some sort of pattern for her previously aimless existence. She ran from one party rally to another, from tea-parties with Hitler to frequent holidays with Austrian aristocrats and their hangers-on. She never did a day's work in her life; she had no need to.

THERE ARE MANY conflicting views as to what Unity was really like. Some called her downright stupid, others said that she was all right until she got on to the subject of Jews. She boasted that she had once met an old Jewish woman in Germany with a heavy bundle on her back and had given her the wrong directions "because I saw how heavy the bundle was, wasn't that wonderful of me?"

Hitler gave her a flat in Munich that had been owned by Jews. "Some of the Jewish owners were still in their homes actually looking at her and listening to her in the very rooms which Unity was measuring up... She was oblivious to the cruelty of the scene. Eyes



Unity with Hitler at a tea party.

she had, but saw not. Anti-Semitism at the last, meant that Jews had no faces, no children, no anguish, nothing but a suitable flat, and here is the kernel of the horror which was the Holocaust."

It is no consolation to realize that she was in fact far from happy, leading a tightrope existence — many of Hitler's entourage disliked her and feared her as a possible English agent, and besides, there was Eva Braun. Unity completely alienated most of her former English acquaintances. Nancy, who had the Mitford loyalty, tried to laugh it off. When Unity appeared as a prominent figure at Nazi party rallies, Nancy wrote "Darling Stoneyheart, We were all very in-

terested to see that you are the Queen of the May... call me early. Goering dear, for I'm to be Queen of the May! Good gracious, the interview you sent us, fantasia, fantasia."

When war broke out, Unity was finally forced to face and resolve the contradictions in her life, which she did by shooting and injuring herself in the head. She was brought home to England and died as a result of the injury, in 1948.

I found the book difficult to read. Pryce-Jones quotes his sources verbatim, and this makes it all rather disjointed and incoherent. There is no narrative flow. However, his summing up gets to the heart of the matter: "... but now she can be seen as an early pathfinder for the many children of the rich and secure classes who are her kindred spirits in opposition to the custom of their society. Those who have since screamed for foreign causes and alien tyrants and *fauts-de-mieux*, pop stars, are so many Unity Mitfords: So are the writers, politicians, dons, who undermine everything which allowed them to become what they are, in praising totalitarian systems of whatever kind."

But there is never an excuse for cruelty. □

Faces of protest

DISSENT IN THE USSR: Politics, Ideology & People edited by Rudolf L. Tokes. Baltimore and London, The Johns Hopkins University Press, 453 pp. \$15.

Edith B. Frankel

PRESIDENT CARTER's decision (followed by that of the British Foreign Minister) to treat moral issues with decisiveness and counter-response, if not by Brezhnev and Kosygin then at least by the Soviet press, have put the future of East-West "détente" in doubt. Thus the dissident activities of a tiny fraction of the

population of a Great Power have had unexpectedly far-reaching consequences.

Dissent in the USSR, like many studies on contemporary issues, is made up of a series of articles by specialists. It provides the reader with a worthwhile and occasional excellent background to, and understanding of, the scope of the subject.

Frederick Barghoorn's lengthy first chapter presents a general survey of events related to dissent in the post-Khrushchev era; Howard Biddulph's essay discusses the various strategies used by the intellectual opposition; and Gayle Hollander's article on

political communication and dissent is on her usual high level.

Theodore Friedgut, of the Hebrew University's Russian Studies department, has made a most interesting contribution with an essay on the democratic movement, in which he assesses the role of the democrats and their place in Soviet society, and incorporates material he got from interviews with Soviet intellectuals who emigrated.

Another very useful article is by Peter Maggs, on the legal and practical aspects of the Soviet Union's recent decision to uphold international copyright laws.

Gene Sosin's article on underground songs provides fascinating information on a little-known subject, as well as known subject, as well as known subject, as well as known subject. Un- translations of many songs. Unfortunately, however, the in-

roduction by the editor, Rudolph Tokes, often tends to obfuscate rather than clarify, with too generous a helping of political-science jargon.

Like many books of its kind, this one benefits from the expertise of individuals who are writing on their own special subjects. But there is no over-all synthesis. Moreover, there are gaps: while there is a whole article on Sakharov, other important figures — Solzhenitsyn and Amalrik, for example — only receive scant mention. And nowhere are they, or other key figures, placed into the context of general trends, events, and politics.

Although there is a chapter on religious problems there isn't one on nationalities.

In spite of all this, however, the book is certainly an important

basic text for anyone interested in dissent in the Soviet Union today.

The only article to which I take extreme exception is the one by George Fetter, which closes the volume. Not only is it a scurrilous attack — in the guise of a humane and understanding psychological analysis — on many of the leading dissidents, but it also, ironically, tends to make a mockery of academic interest in the subject, and hence by implication of the rest of the book.

Such "demythologizing" is, of course, bound to become more frequent now that the dissidents have attained fame and the familiarity that comes with it. The search for their "true" motives — à la Lytton Strachey — is now on. But must heroism be accompanied by an unsullied saintliness? □

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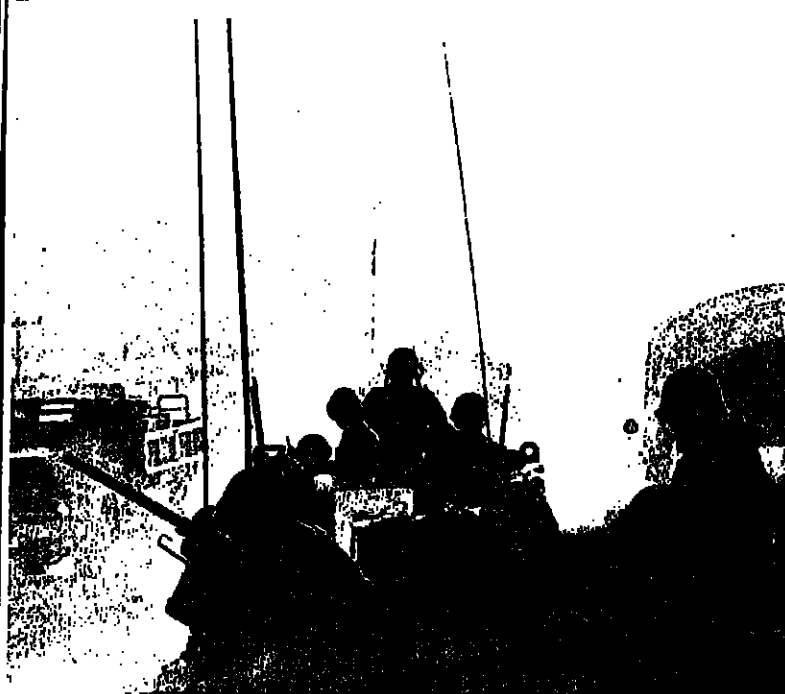
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Modern Jonah



DYNAMICS OF A CONFLICT: A Re-examination of the Arab-Israeli Conflict edited by Gabriel Sheffer. New Jersey, Humanities Press. 370 pp. \$12.50

MILITARY ASPECTS OF THE ISRAELI-ARAB CONFLICT edited by Louis Williams. Tel Aviv, University Publishing Projects. 285 pp. No price given.

Nissim Rejwan

THESE TWO volumes are the product of two "international conferences," one held before the Yom Kippur War and one after and indeed as a result of that war. In the relatively relaxed days before October, 1973 the first conference, sponsored by the Van Leer Jerusalem Foundation and apparently organized solely by Dr. Sheffer, could afford to be more leisurely in tone and more comprehensive in scope. This shows, too, in the careful editing of the text and in the fact that the editor could decide to ignore not only the discussions that followed each presentation but also the contribution of Mr. Yitzhak Rabin, then Ambassador to the U.S. In contrast the other volume includes almost every word spoken on the floor of the Symposium, which was organized by three different bodies and had an organizing committee of eight plus an "Adviser."

What is most pleasing about the Van Leer volume — and what makes it worth reading despite the rather wearying nature of its subject-matter — is that its participants include a number of quite unexpected names previously not associated with the subject. Particularly refreshing are the papers presented by Kenneth Boulding, George Quester and Richard Brody, who all bring to the subject some quite unexpected insights.

Professor Boulding, in particular, speaking about models of international peace and touching only in passing on the Israeli-Arab conflict, is most illuminating on such forms of superstition and myth as "overlearning" and "underlearning," "self-fulfilling" and "self-correcting" prophecies. Of all these hazards, overlearning and the self-justifying prophecy seem to present the most danger in the Israeli-Arab context. The tendency to overestimate the probability of some highly improbable event after it has actually occurred is

always present, and is evidently dangerous; the self-fulfilling prophecy — a rather common feature of the social process — is even more apprehensible in the context.

A question of critical importance for the future is that of circumstances under which prophecies are self-fulfilling or self-correcting. In Professor Boulding's words, "a prediction of future war may create an arms race which will end in the predicted war," as has been the commonest response in international relations. On the other hand, "an awareness of the high probability of future war might set in motion processes to diminish that probability."

One of the most famous of the "self-correcting" predictions is that of Jonah, who predicted the destruction of Nineveh should its inhabitants fail to repent — whereupon they did repent and the city was not destroyed. Professor Boulding concludes his paper by expressing the hope that a new Jonah of Nineveh will arise to prevent, "by a successful call to repentance, the almost unimaginable nuclear disaster which threatens the Middle East in the next generation."

Among the Israeli contributors to Dr. Sheffer's volume, however, the only approximation to a modern Jonah is Professor Yehoshua Arieli the historian, whose paper consists, almost inevitably, of a reply to Israel's most prolific disseminator of self-fulfilling prophecies for nearly two decades. Professor Yehoshafat Harkabi. Harkabi himself in his contribution disarmingly opens by declaring that when one has been dealing with a particular subject "for too many years" — as he himself has with the Arab-Israeli conflict — "one must speak with some hesitancy, lest commitment to certain views lead him to disregard contradictory evidence."

Needless to say, he proceeds boldly to reiterate his well-known thesis — namely that the Arabs, having developed a "demonological imagery of Israel" and having decided that "politicide" and genocide were the only conceivable solution to their difficulties, will not change their political stance even should they change their demonological one, and that Israel in the circumstances can do absolutely nothing to change the situation. One must read his paper in full to realize how much "overlearning" he has managed to do in the

course of the years. And he has his own terms to describe it: "speaking of such things as the spread of better knowledge and realities of the conflict," "a deep feeling of injustice the Arab harbour," "sober description of a cavalier sprinkling of good tidings." In a sense, of course, Harkabi's position makes considerable sense, considering the number of predictions he has made which have proved as merely self-fulfilling but also self-generating.

Dynamics of a Conflict includes a number of other important contributions, of which mention must be made of the Horowitz's paper, "The Israeli Concept of National Security and the Prospects of Peace in the Middle East" and Nadav Salomon's "The Effects of Israeli Policy on its Foreign Policy." It is a pity that, in a volume with so many technical flaws, the last four of 173 footnotes marked in Dr. Horowitz's paper should be missing.

AS ITS TITLE indicates, *Military Aspects of the Arab-Israeli Conflict* is more restricted in scope than the Van Leer collection. Following "the keynote address" by Minister of Defense Shimon Peres, there is a section dealing with weapons systems, doctrines, and strategies entitled "The Art of War — East and West" with contributions by experts in the field, followed by a section of questions and answers with Jerusalem's Mayor Teddy Kollek, who patiently answers questions concerning his relations with the Arabs of Jerusalem, they view the future of the city, and — yes — "to what extent crime is a problem in Jerusalem."

A section on "Military Reporting in Closed and Open Societies" in which Dr. Dina Goren of Hebrew University and Michael Elkins of the B.B.C. take part, followed by one on superpower competition in the Middle East, the only subject which will interest the strictly lay reader, is that it will necessarily help him make more sense of what is going on.

For instance, summing up the paper, Dr. Abraham Becker of Rand Corporation has this to say: "If a general settlement is to be attained on compromise terms, may be argued that cooperation by Syria and Palestinians is indispensable. The Soviet role is exercising through support of its clients, not by independent action, a strong influence on the peace process." So many other relevant propositions "may be argued that the obvious soundness of particular one tends to be lost in the messy tangle."

The symposium whose proceedings are here collected took place shortly after the Israeli-Egyptian interim agreement in Sinai at the beginning of September 1973. It is therefore inevitable that the utterances of Israeli men of affairs — including Premier Rabin and Foreign Minister Yitzhak Allon — now sound mostly dated (e.g. Mr. Rabin on the prospects of another disengagement agreement with Syria, peculiar when read in conjunction with some of the more recent official pronouncements on the same subject).

Much pruning, in places somewhat drastic, was evidently needed to make a manageable book out of the proceedings of a symposium. Time and other technical considerations have made such extensive editing impractical. The result is not

Kinky, with a touch of class

THE JEWISH YELLOW PAGES. A Directory of Goods and Services by Mae Shafter Rockland. New York, Schocken Books. 212 pp. Illustrated. \$7.95.

THE SECOND JEWISH CATALOG: Sources and Resources compiled and edited by Sharon Strassfeld and Michael Strassfeld. Philadelphia, The Jewish Publication Society of America. 464 pp. Illustrated. \$7.50.

Lynn Sharon

MAE SHAFER ROCKLAND, author of *The Jewish Yellow Pages* and a craftsman herself, says "the most important function of this book is to foster the nascent Jewish-American craft movement." Mrs. Rockland feels that Jewish art will be created if more of it is bought, and more will be bought if artist and craftsman are made accessible to Jews who want something unique and hand-crafted in Jewish ceremonial objects.

Thanks to her initiative, heretofore unknown Jewish artists and craftsmen who represent a broad range of styles, abilities and materials, and who are scattered throughout the U.S., have been brought together in *The Jewish Yellow Pages*. The shopper needs only this attractive, clearly illustrated book to discover the Jewish artifact to enhance his home and nourish his aesthetic soul.

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REMEMBER *The First Jewish Catalog*, published in 1973? Well, *The Second Jewish Catalog* is more of the same. It offers a potpourri of information on traditional and alternative Jewish life-styles. It is attractively packaged and has some lively graphics to please the eye.

My favourite chapters deal with traditional and unusual suggestions for Jewish ceremonies and celebrations. Some of the ideas, I must admit, are a bit kinky, such as Mary Gendler's proposal for a female brit mila ceremony in which the infant girl's hymen is ritually ruptured.

If Ms. Gendler's suggestion turns you off, there are many interesting ideas that will turn you on, at least Jewishly.

A nice addition to one's reference shelves. □

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melodrama and historical-
scientific research in *Raise the
Titanic!* (The Viking Press,
New York, \$14.95) spans the
years 1912-1988 and is concerned
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foreign attack in the foreseeable
future.

Inevitably, the Russians get
wind of the plan and do their best
to kill it in the bud. The project is
fatefully connected with the ra-
ving of the *Titanic*, which sank in
1912 after hitting an iceberg on its
maiden voyage across the Atlan-
tic. The unfolding of events and
the details furnished about the ill-
fated steamer, show that in addi-
tion to having an unusual
narrative and organizing ability,
Mr. Cussler has done a tremen-
dous amount of homework.

Brian Freemantle's latest, *The
November Man* (Jonathan Cape
London, 238 pp. £2.95), evolves
around the tragic career of Egon
Altmann, a survivor of the Nazi
death camps who is capable of
detonating East-West relations by
making public some information
which only a double-agent of his
calibre can possess. Again, the
nimbleness, incredible calcula-
tion and planning which can never
go wrong are all here. As in
Freemantle's three previous
thrillers, there is much about
Moscow and its political set-
with all the shrewd plotting,
counter-plotting, and intrigue
that go with a cut-throat struggle
for power. Freemantle, who is
Foreign Editor of the *Daily Mail*,
spent some time as a correspon-
dent in Moscow. Two of the
author's previous works are still
available in their original editions.

— *Face Me When You Walk Away*
and *The Man Who Walked*
Tomorrow (Cape, 288 pp. £2.95
and 253pp, £2.75, respectively).
The latter has to do mostly with a
fierce conflict — as brutal as the
wars go — between Israeli in-
telligence and a highly secret
Nazi movement.

Marvin H. Albert's *The
Gargoyle Conspiracy* (Dell, New
York, 288pp. \$1.95) is concerned
exclusively with Levantine af-
airs. It is a not-too-subtle
suspense story about a frustrated
but brilliant Moroccan officer —
an ex-associate of the late General
Oufkir — who is determined to
prove his mettle to Colonel Gled-
dafi by killing King Hussein and
the U.S. Secretary of State in one
go. There are large chunks of solid
information thrown in — a feature
which led most reviewers to liken
the work to Forsyth's *The Day of
the Jackal*. □

WHAT IS Consumer Shield? Who is Jerry Westin?

These questions may very well
be asked about these two names
which crop up with increasing
frequency in press reports and
radio interviews about food purity
in Israel. Most recently, they were
connected with a court case
against the Minister of Health on
the subject of milk, and with the
debate over the merits of banning
saccharine.

Consumer Shield (Magen
"Machon") is the youngest and
most fiery of Israel's several con-
sumer protection organizations,
and Jerry Westin, a 40-year-old
M.D. who immigrated from the
U.S. eight years ago, is its
medical consultant and a member
of its board of directors. It is
largely through his influence that
Consumer Shield has made its
most vociferous stands on the sub-
jects of food hygiene and purity,
and dangers to health such as lead
content in paints and ceramic
glazes. Most of these issues have
brought the Shield into direct con-
flict with the Health Ministry.

Consumer Shield takes great
pride in the fact that it is the only
consumer organization in Israel
receiving no funding from the
Government. As a result, it
regards itself as completely free
to criticize Government policies.
Similarly, it has no inhibitions
about attacking other Israeli
"sacred cows," such as Thuvia,
one of its recent targets in the
milk controversy.

All other consumer protection
organizations — the Histadrut's
Central Consumer Authority, the
Israel Consumer Association, and
even the Better Business Bureau
of Tel Aviv and Haifa — receive
funds from the Ministry of
Commerce and Industry,
channeled through the roof body,
the Israel Consumer Council. Only
Consumer Shield refuses to join
the Council or take its funds.

Where does the Shield get its in-
come? According to its chairman,
Canadian-born Hannah Green-
baum, there are three sources.
Consumer Shield has a small in-
dividual membership of about 500
which pays dues of IL36 annually,
and it solicits contributions as
well. It has also received grants
from a public fund in the U.S., the
Levinson Foundation, which some
years back advertised its desire to
contribute to "furthering the
quality of life in Israel."

The Levinson money helps with
publicity expenses but cannot be
used for product-testing purposes.
In addition, Shield has a group
membership and some financial
aid from two major immigrant
associations, the 10,000-strong
Association of Americans and
Canadians in Israel (A.A.C.I.),
and the 44,000-strong Soviet Im-
migrants' Association.

CONSUMER SHIELD maintains
no office. Since it was founded in
1973, as an outgrowth of an
A.A.C.I. consumer committee, it
has used the Association as its
mailing address — 88 Hayarkon
St., Tel Aviv. The A.A.C.I. is sup-
posed to take telephone messages
for Shield, and a representative
will call back. The number is 08-
68201.

It was Dr. Westin's connections
which gave the Shield its curious
tie-in with the Soviet Immigrants'
Association — curious because
consumer consciousness is very
much the specialty of immigrants
from the West, not from the
Eastern bloc countries. When he
lived in the U.S., until five years
ago, Jerry Westin was active in
causes on behalf of Soviet Jewry.
He founded and edited a journal
called *Brody*, dedicated to this

CONSUMER SHIELD



MARKETING WITH MARTHA

cause. His connection with Soviet
immigrants here resulted in their
Association's leadership giving
formal backing to Consumer
Shield, although Dr. Westin ad-
mits that the rank-and-file Soviet
immigrants take little interest in
the consumer crusade. American
and Canadian immigrants, on the
other hand, play an active role in
the organization, although more
than half of Shield's board of
directors are veteran Israelis.

Jerry Westin did not play an ac-
tive role in the consumer move-
ment in the U.S. Having special-
ized in aerospace medicine, he

worked for a time with NASA on
the moon programme. Today he is
a consultant to Bedek and the Air
Force.

What brought him to Israel?
"Being Jewish — who else would
come here?" he says.

And how did he come to be in-
volved in consumer activity?
"Out of pure self-defence. They're
trying to kill me, and I'm just try-
ing to protect myself."

The "they" refers to everyone
from manufacturers to Govern-
ment authorities in this country.
"In the United States," he claims,
"there are people in official

positions looking out for your in-
terests." But here the consumer
must look out for himself. He does
not accuse local officials of any
criminal intent, of course. He
simply feels there are too few
qualified experts in positions of
authority at governmental protec-
tive agencies, that they operate
under health and safety legisla-
tion which is too lax, and that they
do not adequately enforce such
laws as do exist.

THIS LATTER point is the crux of
Jerry Westin's battle with the
Health Ministry. Some months
ago, Consumer Shield did some
rather routine tests on milk to
check its butterfat level, and
while they were at it, also com-
missioned bacteriological tests on
fresh milk as sold to consumers.
The findings sparked a heated
controversy which involved the
Health Ministry, Thuvia, and the
Shield itself. This has not yet been
resolved: a High Court injunction
requiring the reply of the Health
Minister and the Food Ad-
ministration director to the
Shield's charges is still pending.

Whatever the outcome, Dr.
Westin sees a victory in the fact
that, so far as he knows, this is the
first time a consumer organiza-
tion in Israel has succeeded in ob-
taining a High Court order *visi*
against a Government minister.
Under the terms of the order, the
Minister and the director of the
Food Administration have until
April 13 to "show cause why they
will not enforce" the letter of the
law as to the coliform bacteria
count in milk and the absence of
antibiotics and certain pesticides,
and "why they will not take ac-
tion" against any party which
manufactures or markets milk in
contravention of the relevant sec-
tions of the 1957 Act for Goods and
Services. The terminology of the
court order, by the way, was
deliberately framed in the future
tense.

According to Consumer Shield's
attorney, Yitzhak Segal, if a reply
to the order *visi* is not forthcoming
by the date, the injunction
automatically becomes an order
to obey the letter of the law. If
there is a reply, it will be up to the
High Court to give judgment as it
sees fit.

Once the subject is no longer
sub judice, this column will deal
with the broader aspects of the
health supervision of our milk and
other dairy products.

THERE ARE undoubtedly critics
of Consumer Shield who see its
leaders as newcomers to the
Israeli scene who are attempting
to impose the latest and highest
standards of Western food
hygiene and purity on what is,
after all, a Middle Eastern country
with a melting-pot population.
This, some feel, is unrealistic or
even unreasonable. There are also
members of the long-established
consumer groups who fail to un-
derstand why Consumer Shield
stubbornly refuses to "join the
club" of the veteran organizations
and accept Government funds for
their programmes as the others
do.

Personally, I hope that Con-
sumer Shield will stick to its guns.
It must, of course, avoid the pit-
falls of sensational statements for
their own sake. Its accusations
and its demands must be well
documented and backed by
reliable evidence.

If it can do this, then Consumer
Shield can only be welcomed by
the Israeli public as a refreshing
challenge to the establishment. It
may get results where more con-
ventional approaches fail.

— *Martha Meisels*

Pancakes for Pessah

CULINARY NOTES Haim Shapiro

SOME OF US could go through the
whole of the Pessah holiday sub-
sisting on *matza* *brei*, that delight-
ful mixture of dampened *matza*
and eggs.

All of us have our favourite
recipes for this dish. Some just
sprinkle the *matza* with water,
others soak it for a few minutes in
hot water until it is quite soggy.
Some sprinkle their *matza* *brei*
with sugar and cinnamon, others
with salt.

But this is only the most elemen-
tary of the pancakes which are
available for Pessah. Others
utilize such ingredients as cheese
and onions. To be sure, all of these
recipes require an extraordinary
number of eggs and it is in the
nature of Pessah cooking to raise
all of our cholesterol level.

One recipe which uses some
eggs, but perhaps fewer than
many other dishes, is potato pan-
cakes filled with meat. It is es-
pecially suitable for those of us
who like to ease their budgets by
serving very small amounts of
meat filled out with other items.
Those who are more lavish in
their habits, will serve the pan-
cakes as a side dish accom-
panying a meat main course.

TO MAKE the pancakes, boil a
kilo or a little more of potatoes un-
til they are quite soft. It takes less
time to cook the potatoes if they
are already peeled and cut up, but
it is far less work to boil them first
and then peel them.

Mash the potatoes and mix in
four beaten eggs, about two
tablespoons of margarine and a
quarter of a cup of *matza* meal.
The mixture should be rather stiff
to enable it to keep its shape while
it is being cooked. Season with
half a teaspoon of salt and a
generous pinch of pepper. Some
cooks add a little ground ginger as
well.

Leave the mixture in the
refrigerator to set for at least an
hour. Meanwhile, chop a cup of
leftover cooked meat with a little
fried onion. The meat could be
boiled chicken from the *seder*
chicken soup, roast turkey, or
boiled or roasted beef. If you have
no leftover meat, fry about a cup-
ful of chopped meat with onion.
Season the meat with salt, pepper
and allspice.

Form potato patties about the
size of your hand and place a
teaspoonful of meat in the centre
of each. Cover with another patty
and seal well, dusting the surface
with *matza* meal. Fry in hot oil un-
til brown on each side.

Those wishing to save a few
calories may bake the pancakes
instead, but they won't be quite as
tasty.

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הכזה מן האכל

Eating out on a budget

SOME 35 YEARS ago the British mandate authorities set up a restaurant in central Jerusalem to provide meals for the common people. The restaurant, alternatively known as Thrabulous or the Jerusalem Restaurant, is still running at the corner of Jaffa Road and King George — and still providing meals at almost unbeatable prices to those who don't mind a little noise and bustle.

It is also one of the few kosher restaurants open throughout the Pessah holiday. On entering the restaurant, the diner is required to buy coupons for one of the dozen odd main courses on the menu. For Shabbat and holidays, the coupons must be purchased in advance. Having studied the menu outside, I decided to try the schnitzel, and my companion chose the roast meat. We bought our coupons and found seats at a table

BILL OF FARE

occupied by one man who was in the process of eating his dessert. We asked politely to join him and he acceded.

A harried waiter swept up our coupons and asked: "Chicken or bean?" Further clarification revealed that this referred to the two kinds of soup available. I chose bean, a rich, hearty, home-made dish. My companion was less lucky with the chicken, which seemed to be out of a packet.

AS WE WERE finishing our soup, the waiter set down the main courses on the glass-topped table. Not willing to be rushed, I chose a slice of bread from the covered plastic box on the table and continued to eat my soup.

The schnitzel, prepared from breast of turkey, was excellent —

crisp and not greasy. The same could be said for the chips. The salad was also good.

My companion's "roast meat" led one to wonder what could be the difference between it and the stewed meat, or for that matter, the boiled beef. But the meat, with a thick vegetable sauce and a slice of potato and a slice of carrot, was very tasty.

Not long after we finished this course, the waiter brought two dishes of jelly, each with three thin slices of apple. This was as good as could be expected.

The bill for two, including two soft drinks, came to exactly IL58. The atmosphere was far from elegant, but the food was as good as that found in many eating places charging twice that price — and more. Here's hoping the Jerusalem Restaurant enjoys many more years of serving the masses. □

H.L.S.

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Foul play

THEATRE Mendel Kohansky

THE BEERSHEBA Theatre erred in producing Eran Baniel's *The Murder of Pierrot in the Real High School*, a play which has no business being shown on a professional stage. The title refers to the well-known highly respected school in Haifa. Like most first plays, this one is painfully autobiographical, which would be perfectly all right had the young author succeeded in sublimating his personal experience into the stuff of which drama is made.

All we learn from the play is what bothers Eran Baniel, and one cannot expect the audience to spend two-and-a-half hours in order to learn that.

The "monologue with the playwright" in the programme notes informs us that the central idea of the play is the failure of the educational system (what else is new?), which is geared to the imparting of knowledge but does not develop the pupils' capacity for independent thought. To get this idea across, Baniel introduces the character of Pierrot, the fool who is supposedly wiser than the serious people and constantly robs the boat by asking questions which demonstrate the absurdity of conventional social behaviour. But what emerges instead is the story of a sensitive adolescent boy's confusion about his sexual identity.

Yoram Falk directed the play as if he didn't believe in it, which is easy to understand. The actors, both the youngsters who play the pupils, and veterans who play the parents' generation, seem to be doing whatever they wish, without the hand of a director showing. Some of the scenes are confusing, and the set of the school interior is unpleasant in its unrelieved drabness. □

When his acting becomes too obnoxious, the principal retaliates.

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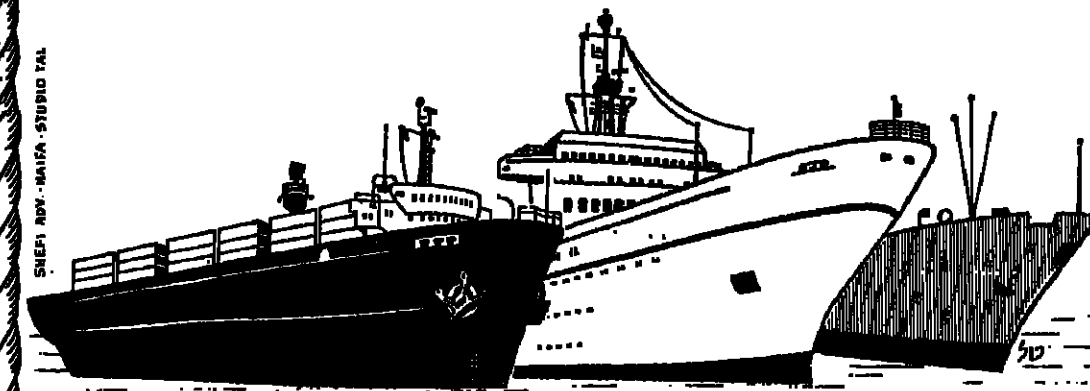
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